

A
PUBLICK TRYAL
OF THE
Quakers
IN
B A R M U D A S

Upon the first Day of *May*, 1678.

First, The Charge against them was openly read, containing these Particulars: As

1. *That a Quakers pretended Saviour within him, is not the true Christ, but the False Christ, the Devil.*
2. *That the main end of the Quakers Meetings in these Islands, is to make the Lords Christ, His Holy Spirit, His Angels, and Apostles, all Liars and False Witnesses of God.*
3. *That the Prim-Principles of a Quaker, are the same Held and Professed by the Beasts, which Paul fought with at Ephesus.*

Secondly, The whole Charge being Proved by the Testimony of the Holy Scriptures: was found by the Sheriffe, and Justices of Peace, a true and just Charge.

Thirdly, Being found *Guilty*, they are here *Sentenced*, and brought forth unto the deserved *Execution* of the *Press*.

By *SAMSON BOND* late Preacher of the Gospel in
Barmudas.

Hos. 5. 2. The Revolter is profound to make slaughter..
Prov. 21. 24. Proud and haughty scioner is his Name.

BOSTON IN NEW-ENGLAND:

Printed by *Samuel Green*, upon Assignment of *Samuel Sewall*:

1682.

THE PREFACE TO THE CHRISTIAN READER.

Being lately informed, that the Quakers had left a Paper (with a Gentleman in these Islands) intimating a challenge to the Ministers here, viz. Whether the Ministers God, or the Quakers God, were the true God; little notice was taken of this their Folly: in a short time afterwards, a Justice of the Peace acquainted me, that a Quaker brought him a Letter, and would have him deliver it unto me, but he refused to receive it from him: And some few days after this, an honest Neighbour told me, that the Quakers had reported up and down the Country, &c. That I would as soon take a Bear by the Tooth, as Dispute with them: and withal, that thereby the Leading Quakers did confirm and increase their party: Hereupon I sent unto them (a Synagogue of Libertines, the Charge in the Title Page asserted, [Being Answers to three short Questions.]) And in the Paper (which was sent the 15th. day of April 1678.) they were informed, that I would be ready to prove (from the Holy Scriptures) the charge against them: upon the modest motion of any one or more Quakers in these Islands, (on any Lecture-day in Devonshire-Tribe Church) in order to a Regular and Peaceable Disputation, for the investigation of the Truth of the true God; which Paper the Quakers received and accepted. And according to the general Directions therein given, they came (the first day of May following, to the place assigned, (but without giving me any special notice of it,) Then Francis Eastlack, a Teacher amongst them, moved for a performance of my promise, in reference to the Charge (which he called a Challenge) under my hand against them: I forthwith told him, that I was ready (by Christ's help) to do it: howbeit, by the way (as I told them) I thought it fit to signify unto them, &c. That as they had accepted the Paper which I had sent to them, so they had thereby bound themselves to all the terms and conditions therein expressed: as Namely. 1. That the Disputation is to be Regular; that is to say, I am (in the first place) to prove the whole Charge, without any interruption from any one of you; That then any one or more of you may (without interruptions from me) answer my Arguments, or give your Assent. 2. That the Disputation is to be peaceable; that is to say, one person only (at a time) is to Answer; That the Disputation may not end (as usually such kind of Disputes have done) in an unprofitable Confusion, but to the satisfaction of the numerous, and judicious Hearers: And that at the end of all, They may judge (according to

TO THE READER

the Scriptures of Truth) between you and me: Let me here pray the Reader to take notice, that not any thing said by me (touching the Regular and Peaceable Disputation) was gain said by any of them, whose silence was (by all the Hearers) taken for their full consent: yet, notwithstanding; herein, they declared themselves most unfaithful, for they frequently interrupted me, more especially, by casting in impertinent objections; etc. I had half answered this or that Scripture, which some one or other of them had proposed; thereby in design (as I thought) to obstruct the special matter, ready to be uttered for the satisfaction of the Attentive Hearers; which urged me (as I must confess) unadvisedly to say, that what I had, and should then have declared, I would cause to be Printed, that full returnes might be given to the objections made, and Scriptures wrested by them: saying, If I could not be heard I would be read: herewithal, I cannot deny, but that I have in the returns, inserted sundry things from judicious Authors (for confirmation) or further explication which I might not then have alledged, though I had not met with any interruption at all: And forasmuch as some of them have (as I am informed) since said, that their business was not managed aright by them, and that some things were forgotten to be spoken: not only these but all other things which might seem for their advantage, I have (in their due places) set down and answered: upon the whole I do assure the Reader, I should not have given my self this trouble: had they not (by their manifold interruptions) provoked me to make that inconsiderate open promise as above: concerning which many of the Hearers have since been my frequent Remembrancers; and probably others may be ready (on default of performance) to reflect slanderously upon me, whose reviling endenels is but too well known:

And so Farewel,

SAMSON BOND.

This insuing Discourse had been Printed sooner, had not Mr. John Foster (the Printer) been disenabled by a tedious sickness, of which he Died.

ERRATA.

Page 18. line 19. read doubled. p. 38. l. 40. r. assert. p. 51. l. 13. for believed, read belied the Letter. p. 81. l. 11. r. free. p. 85. l. 11. for person r. reason. p. 100. l. 24. r. either.

The First Part of the Charge; is

THAT a Quakers pretended Saviour within him, is not the true Christ, but the false Christ, the Devil.

Which was proved by four Apostolical Arguments.

Arg. 1. Because, Jesus Christ of Nazareth a Man approved of God among the People, was and is the true Christ, and our only Saviour: which is frequently testified in the Acts of the Apostles: as in

Act. 2. ver. 22, 23, 36. 'Ye Men of Israel, hear these words, Jesus of Nazareth a Man approved of God among you, ye have taken, and by wicked hands have Crucified and Slain: Let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have Crucified both Lord and Christ.'

Act. 4. 10, 11, 12. 'Be it known unto you all, and unto all the people of Israel, that by the Name of Jesus Christ of Nazareth, whom ye Crucified, whom God raised from the dead, even by him, doth this Man stand here before you whole: this is the Stone, which was set at nought of your builders, which is become the head of the corner; neither is there Salvation in any other; for there is none other Name (*sc.* then the Name of Jesus Christ of Nazareth) under Heaven given among Men, whereby we must be saved.'

Act. 10. 38, 39, 40, 42, 43. 'God anointed Jesus of Nazareth, with the Holy Ghost, and with power: Whom they (Jews) slew and hanged on a Tree: Him God raised up the third day, and shewed him openly: And he commanded us, to Preach unto the People, and to testify that it is he which was ordained of God, to be the judge of quick and dead: To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of sins.'

From these Texts of Scripture, the 1st. Argument did arise : To wit,

If Jesus Christ of Nazareth a Man approved of God among the People of Israel, be the true Christ and only Saviour, then a Quakers pretended Saviour within him, is not the true Christ :

But Jesus Christ of Nazareth, a Man approved of God among the People, was and is the true Christ and our only Saviour ; therefore, a Quakers pretended Saviour within him, is not the true, but false Christ.

Arg. 2. Because the Saints of God (by the direction of his Spirit) have alwayes acknowledged the Man Jesus Christ, to be their true and only Saviour : as in

Luk.2. 25,26,27, 28,29,30,31. And behold, there was a Man in Jerusalem, whose Name was Simeon, and it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord Christ ; and he came by Spirit into the Temple, and when the Parents brought in the Child Jesus ; then he took him up in his Arms, and blessed God, and said, Lord, now lettest thou thy Servant depart in peace, according to thy word ; for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people, &c:

Job.20.27,28. Then said Jesus unto Thomas, reach hither thy finger, and behold my hands ; and reach hither thy hand, and thrust it into my side, and be not faithless, but believing : and Thomas answered and said unto him (by the spirit of Faith) my Lord and my God.

Job.4.42. And said unto the Woman, now we believe, not because of thy saying, for we have heard him (the Man Christ, ver. 29.) our selves, and we know that this is indeed the Christ, the Saviour of the World.

From these Scriptures the Second Argument was Formed, sc.

If the Saints of God have (by the Holy Spirits direction) alwayes acknowledged, the Man Jesus Christ, to be the true Christ, and only Saviour : then a Quakers pretended Saviour within him, is not the true Christ.

But the Saints of God have (by the Spirits direction) alwayes acknowledged the Man Jesus Christ, for their true and only Saviour. Therefore a Quakers pretended Saviour within him, is not the true but false Christ.

Arg. 3. Because the true Christ and our only Saviour, did at once (without us) in and by his one crucified body on the Cross, finish and compleat the work and office of a Saviour : as in

Heb. 10. 12, 14. By the which will we are Sanctified (that is, Saved) through the Offering of the Body of Jesus Christ once for all : And this man after he had offered one Sacrifice for sins, for ever sat down on the right hand of God ; for by one offering he hath perfected for ever them that are Sanctified.

Heb. 2. 14. Forasmuch then as the Children are partakers of flesh and blood, he (Jesus, ver. 9.) also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the Devil.

1 Pet. 2. 24. Who his own self bare our sins, in his own body on the tree, and is 1 Pet. 3. 18. For Christ also hath once suffered for sins, the just for the unjust (that he might bring us to God) being put to Death in the flesh, but quickened by the spirit.

Eph. 2. 15, 16. Having abolished in his flesh the enmity, ... having slain the enmity in himself on the Cross, so making peace : and in Chap. 5. 2. As Christ hath given himself for us, an offering, and a Sacrifice to God for a sweet smelling savour.

Heb. 9. 26. But now once in the end of the World, hath he appeared to put away sin, by the Sacrifice of himself : and in Col. 1. 22. In the body of his flesh through death, to present you holy, and unblameable, and unreprovable in his sight.

From these Scriptures the third Argument resulted, viz. If the true Christ, and our only Saviour, did at once (without us) in and by his one crucified body on the Cross, finish and perfect the work and office of a Saviour; then a Quakers pretended Saviour within him, is not the true Christ.

But the true Christ, and one only Saviour, did at once (without us) in and by his one crucified Body on the Cross, finish and perfect the whole work and office of a Saviour : Therefore a Quakers pretended Saviour within him, is not the true, but the false Christ.

4th. Argument: ' Because, the true Christ, and our only Saviour is in Heaven above us. As in

Luk. 24. 46, 48, 50, 51. And Jesus said unto them (his Apostles) thus it was written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And ye are witnesses of these things. And led them out as far as Bethany. And he lift up his hands and blessed them: And it came to pass, while he blessed them, he was parted from them, and carried up into Heaven.

Mark 6. 19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

5. The Quakers in Barbados, 1700.

Act. 1. 11. 'Ye men of Galilee, why stand ye gazing into Heaven, this same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven.'

Act. 3. 13, 21. 'The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers hath glorified his Son Jesus. Whom the heavens must receive until the times of restitution of all things.'

Heb. 9. 24. 'For Christ is not entered into the holy places made with hands, ... But into heaven it self, now to appear in the presence of God for us.'

Act. 7. 55, 56. 'But he (Stephen) being full of the Holy Ghost, looking up steadily into heaven, and saw the Glory of God, and Jesus standing at the right hand of God: ... And said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.'

From these Scriptures the fourth Argument was formed: sc.

'If the true Christ, and our only Saviour be in Heaven above us, then a Quakers pretended Saviour within him, is not the true Christ.'

'But the true Christ, and our only Saviour is in Heaven above us. Therefore, a Quakers pretended Saviour within him, is not the true but the false Christ.'

Lastly, That by the false Christ, we are to understand the Devil, is plainly proved by comparing *Mat. 24. ver. 24.* with *Rev. 12. 9.* in the first Text, the true Christ calls the false Christ a Deceiver, if it were possible, shall deceive the very Elect; implying, that the false Christ is the greatest Deceiver: And in the other Text, this great Deceiver, which deceives the whole World, is called the old Serpent, the Devil, and Satan.

Here hence this Argument arose, sc. he that is the great and principal Deceiver, is the Devil, (*Rev. 12. 9.*) but the false Christ is this Deceiver (*Mat. 24. 24.*) Ergo, the false Christ is the Devil: The Conclusion ought not to be denied; to deny it here, were to deny the Scriptures of God, from whence it is plainly collected as above.

Having thus proved the first Part, I proceeded to the second Part of the charge: To wit,

'That the main end of the Quakers Meetings in these Islands, is to make the Lords Christ, his holy Spirit, his Angels, and Apostles all lyars, and false Witnesses of God.'

Being about to prove this, as I had done the former part of the charge: F. Eastlock interrupted me, proceeding so make some Answer to the foregoing Arguments: I told him, that by mutual consent (as in the Preface is Declared) the whole charge against them, was first to be proved by me, before any Answer should be returned by him, or any other Quaker.

Found Guilty, Sentenced, and Exonered.

Friends; Therefore, I requested him, that as he had any regard either to Truth or Honesty, that he would forbear his interruptions; that I might proceed (according agreement as above) to prove the ^{second} part of the charge: but his Sepulchre being opened, he refused to shut it: whereupon I spake to the Assembly, saying, I must let him take his own way, to prevent greater confusion: howbeit instead of Answering (as he pretended the above-mentioned) Arguments, or any of them: He first impertinently runs out, into a bare Repetition of some words in the former part of the first Chapter of the Evangelist John, sc. from the 1st. verse to the end of the 12th. verse, which shall be mentioned and considered in their due places: let me note by the way, his after-straggling inferences from those verses: To wit, I bat God the Word, took Flesh of the Virgin Mary, and in that Flesh suffered Death for all men, (which he put a special Remark upon, by repeating it twice) it was well observed, that he made no mention of Christ's Resurrection, but further said, sc. The Word which is God, is Christ, the true Light, which was manifest in the flesh, and as in him, so in every man that cometh into the world, as manifest in them, which quoth he) is witnessed by John: and withal added, whosoever shall Preach any other Gospel is accursed; and after he had multiplied words to the same end and purpose alone as above; the ingenuous Anabaptists began to mutter at his impertinences, and jumbled confusions: Thereupon I called to him, and said, Master I say (so he is commonly called, as afore noted, viz. Thay) either answer the Arguments which have proved the first part of the charge, (as you pretended, to Mask your interrupting of me, or take some Answer to what you have said: His first Reply was, the Scripture saith, Call no man Master, I told him the Scripture saith, sc. Mat. 23. 10. Neither be ye called Masters, for one is your Master even Christ: which is not to be understood in your unmannerly sense; likewise I told him that he had no cause to quarrel the word [Master] for you affirm the Master, (even Christ) is within you Quakers, making your selves the greatest Masters; so that herein are fulfilled among you, the word of our Lord concerning Deceivers, namely, that false Christ shall arise, and many shall say, I am Christ, and shall deceive many, Mat. 24. 5. Furthermore I said unto him, sc. Thou art the Master of an Assembly, to wit of the Synagogue of Libertines: which opposed and persecuted the faith of Blessed Stephen, for believing in Jesus Christ of Nazareth, to be the true Christ and only Saviour, Act. 6. 8, 9, 14, 59. At this he grew impatient, rebuking me, saying, Thou didst promise not to interrupt me; I replied, that I did not interrupt, but help him, sc. to remember that my promise was, not to interrupt him or any of his party, whilst he or any of them, were answering the Arguments urged by me, (as it may appear in the prefixed Preface: But he said, that

he did not value the *Arguments*, for they proved nothing, (thus, he that was a party, made himself the determining Judge,) and then with a throat stretched voice, returned to his former discourse, *That the word is Christ, the true Light in the Flesh, sent to save men from sin and death, whose death and sufferings with the effect thereof, we do own and witness*, according to the *Scriptures*, as inwardly received within us: yet speaking other whiles of the death, satisfaction and sufferings of Christ, the true Light, as done within us, for us: to which (said he) the *Scripture* testifies repeating these words, *But the righteousness which is of Faith, speaketh on this wise, say not in thy heart, who shall ascend into Heaven, (that is to bring Christ down from above) or who shall descend into the deep, (that is to bring up Christ again from the dead)*. But what saith it; *the word is nigh thee, even in thy mouth, and in thy heart, that is the word of faith which we Preach*: After he had rehearsed these (or most of these) words, he forthwith inferred, that the word of *Faith*, was *Christ*, the true light which is, and then confidently affirmed, that to preach any other *Gospel*, sc. (than *Christ* within to be the *Saviour*) is to be accursed; which invited him to reflect on me, declaring that I had not in any thing, which was by me said (meaning in the *Arguments* above) made any mention of *Christ*, as *God*, and with that saying he ended (as it's call'd, his present *Dispute*).

Forthwith I made some returns, which I have now put into some better method, which was then much hindred by their confused interruptions. But before I lay down those more orderly returns, let me request the Reader to understand, that I have slipt off much of the *Rust* and *Ruggedness* of his expressions, which often wearied the Christian Hearers: For it was not only his, but also his *Fellow-Disputants* course all along, here and there to steal, and strangely to disorder; (nay to dismember) *Scripture* words, out of the *Evangelist*, and the *Apostles*, thereby endeavouring to cover themselves from being discovered: not plainly, nor honestly mentioning either *Chapters* or *Verse*s, (William Bullock once excepted) though often called upon, but all in vain: they would speak *Scripture* words (after their usual manner) darkly and confusedly, thereby the more easily to deceive those with whom the *Scriptures* have any credit; I shall (at present) decline any further observation of this their dangerous and delighful practice; and proceed to the above signified *Method*: And

1. As touching the first Chapter of the *Evangelist John* (with which he began as above) It treats of the *God-head* of the *Son* alone (the eternal-Word) from the first verse to the end of the fifth verse: and then of the person of *Christ* (*God-man*) from thence to the end of the Chapter, some of these verses (for satisfaction sake) I shall touch a little in their order.

First, Of the Eternal Word, the Godhead of the Son, (as in ver. 1, 2, 3) In the Beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not any thing made that was made. These verses denote to us, that its only the Godhead of the Son, that did Create.

ver. 14. The Word was made flesh, and dwelt among us, i. e. whole Christ, God man in one person; as such, he created nothing, only as God, so he created all things.

As the Evangelist here, so doth Paul to the Colossians (chap. 1. 16.) speak distinctly of the Godhead of the Son alone, and also distinctly of him as personal Christ, viz.

By him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be Thrones or Dominions, or Principalities or Powers; all things were created by him, and for him: and he is before all things, and by him all things consist, (ver. 17) So he is the Creator. Again, ver. 18 19. Paul speaks distinctly also of Christ, as Christ: for so (as noted before) he is no Creator, because (so considered) he is in *parte* Creature: howbeit as Christ he is the Head and Saviour, (Ephes. 5. 23.) of the Body, the Church:

Who is the beginning, and first born from the dead, that in all things he (Christ God-man) might have pre-eminence: for it pleased the Father that in him should all fulness dwell, (and ver. 20) Having made peace through the blood of his cross: and in the body of his flesh through Death, to present you holy and unblameable, and unreprovable in his sight, (ver. 22.) If ye continue in the Faith (that is in the Faith of the peace made through the blood of his Cross, and body of his flesh through death) Grounded and Rooted, &c.

This Distribution (both by the Evangelist and Apostle) was not understood by this Disputant Eastlick: for in all his foregoing Discourse, his design was to make the Hearers believe, that the Eternal Word, the Godhead of the Son (as distinct from the Manhood of Christ) is the true Christ, and only Saviour; and consequently, a Quakers pretended Saviour within him is the true, not the false Christ: And hereunto agrees his words so frequently repeated by him, viz. God was manifest in the flesh, (that is, as to their darkened understanding) in all man-kind of flesh; which gross Error shall be (in its proper place) considered: in the next place, this Disputants more lax and general expressions shall receive some Answers.

1. I do acknowledge with him, that the [Word] took flesh of the Virgin, and that he suffered without the Gates of Jerusalem; howbeit, as it comes from a Trashing Quaker, it is undoubtedly no other, then

a deceitful shifting of the matter in question: yet I am ready to grant, that *F. E.* and his Partners may believe, that there was such a man, who (as Histories mention) took flesh, and was born of the *Virgin Mary*, and suffered death without the Gates of *Jerusalem*, about sixteen hundred years ago: Alas, how many *Turks* and *Jews* are there that know and believe all this; yet they do no more believe *Jesus of Nazareth*, to be the true Christ, and only Saviour, then a Teaching, Seducing *Quaker* doth: Nay, such a *Quaker* attributes no more soul saving *Merrit* to the holy Body of Jesus Christ, then to the body of a *Tark* or a *Jew*: Therefore its not safe to put any other construction upon his acknowledgement above, then a deceitful shifting the business in hand, that he might thereby the more easily hoodwink the Hearer; for his Discourse had no other tendency, then to make us believe, that the true Christ and Saviour was only in (not at all of) the body of Christ's flesh.

2. I do again acknowledge with him, &c. That the effects of Christ's death and sufferings, are to be inwardly witnessed, as received within us: And if so, then there must be a cause of these effects inwardly received, as previous and antecedent to them, to wit, The death and sufferings of the one Man Jesus Christ (as in the third Argument) which is therefore necessarily finished, and perfected already by the one crucified body of Jesus of *Nazareth*, upon the Cross (without us) for us: which in right reason must needs be, before the effects thereof could be revealed in us, and so inwardly witnessed; though this were the thing I argued for, yet it was strongly opposed by them all, (as may afterwards appear) making those effects within them, the true Christ, and their only Saviour.

Now I proceed to the Texts of Scripture repeated by *F. E.* which shall be considered in order as he uttered them.

John 1. 9. That was the true Light, which lighteneth every man that cometh into the world: This Scripture he more especially insisted on, to prove Christ to be that true Light, and that Light to be the only Saviour, which (as he said) is in every man, that cometh into the world: whence he Argued, that a *Quakers* pretended Saviour within him, is the true, and not the false Christ.

Ans/w. Its true, that by [Light] in that place of Scripture, the true Christ, and our only Saviour, is meant, *John 1. 29.* and although it be likewise true, (in a true sense) that every man that cometh into the world, is enlightened by Christ (i.e. with reason) the Son of God, as he is the *Eternal Word* that made the World: yet, the Evangelist hath not in that Text asserted, that there is a Light (or enlightening) in every Man, as he cometh into the World, which is the true Christ, and our only Saviour; so that, thou hast plainly and openly belied that holy Man *Iohn*,

infaying of him as above, that be so witnessed; Namely, that the Light, (or inlighting) in every Man, as he comes into the World, is the true Christ, and Mans only Saviour: for, this Evangelist witnesseth otherwise, as (in ver. 30 29.) he evidently affirms the Light (in ver. 9.) to be the Man Jesus, and as such, he never was (nor can be) in any man: so witnesseth the Witness-bearer, whom we are to believe, before a Seducing Quaker.

2. Thou (F. E.) didst in thy Discourse effectually affirm Christ to be the Light, and the Light in every Man to be the Christ, implying thereby, sc. what might be truly spoken of the one, might be also so spoken of the other: here hence then it must follow, that the Light within a Quaker, was born in Bethlehem, laid in a Manger, hanged upon a Tree, and gave up the Ghost; all these were truly and properly spoken of the true Christ (who is the Light of the World: Now, what can be more absurd and false, then to affirm these things of the Light, in every man that cometh into the World by natural Generation.

3. It being an Ensign which is communicated (as in ver. 9.) to every man that comes into the World (which comprehends both Elect, and Reprobate) But the true Christ is not in Reprobates (2 Cor. 13.5.) Therefore the true Christ is not (as in your sense) in every man that comes into the World, and consequently not in Teaching, Seducing Quakers.

Text 24. 1 Tim. 3.16. Great is the mystery of godliness, God was manifest in the flesh. Hence, he (F. E.) infer'd that the Godhead only, as manifest in the flesh, is the true Christ and only Saviour; and whilst he effectually said, that the Light in every man that comes into the World, (as it is manifest in every man) is the same Christ (sc. the Godhead) and as in the body of Christ's flesh, so in the body of every man's flesh (i. e. God manifest in the flesh, sc. flesh indefinitely) And so by a consequence of his own Blaspheming, a Quakers pretended Saviour within him, is the true, not the false Christ.

Ans/w. Nothing can be more evident then that this Disputant would have had the Hearers to believe, that the Godhead (as distinct from Christ, being a man) is the true Christ and only Saviour: Surely this is new Divinity; which is differing and quite another Gospel, then that of the Apostles, as in (Mat. 16.16.) Thou (not the Godhead alone in thee) But thou (the son of Man, ver. 13.) art the Son of the living God.

Again, after Christ's Ascension and Glorification in Heaven above, the Apostles confess him, in these words (Act. 2.36.) Let all the house of Israel know assuredly, that God hath made that same Jesus (not the Godhead only manifest in Jesus, but) that same Jesus whom ye crucified, both Lord.

Lord and Christ: consider I pray, did the Jews ever crucifie your seign
ed Godhead-light within: I could heartily wish, that all ye would feeling-
ly lay to heart, what our blessed Lord saith in this case, (Lk. 12.8,9.)
*Whosoever shall confess me (not the Godhead only in me, but me) before
Men, him shall the Son of Man also confess before the Angels of God: But
he that denieth me (the Son of Man) shall be denied before the Angels of
God: Thus the Holy Apostles confessed before men, the Son of man
(Jesus of Nazareth) to be the true Christ, and their only Saviour, and
in the Faith thereof, they both lived and died.*

F. E. Let me ask thee this question: sc. If the Godhead of the Son
(considered as distinct from his being a Man) be the true Christ and Sa-
viour; how, or to whom was he manifested? its impossible to imagine,
that the Godhead (which is invisible and incomprehensible) can be mani-
fested to the external senses of men: But the true Christ, and our only
Saviour, was thus Manifested; as it is witnessed by Christes faithful A-
postles (sc. in 1 Joh. chap. 1. ver. 1, 2, 3.) there, speaking of the Lord Je-
sus Christ, personally God man, they declare; *That which was from the
beginning, which we have heard, which we have seen, which we have looked
upon, and our hands have handled of the word of life.*

Note here, that the blessed Apostles testify, that they had heard and
seen Jesus Christ (the true and only Saviour) looking upon him, and
handled him, by being in his Company: But as for your Idol (light-Christ)
it was never visible, but ever invisible: for ye say, it is within only, so that
(call it what ye will) you, nor any man else, can say what it is, except a
urbation.

Moreover, let it be considered, how these words (God was manifested
in the flesh) are explained by the Lord Christ himself, (Joh. 2. 11.) This
beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his
glory (that is, his Godhead to Faith) By this Miracle (of turning wa-
ter into wine), the glory of the Godhead was manifested in the body of
his Flesh: that is to say, the Lord Christ did by that (and other Mir-
acles which he wrought in the sight of the Beholders) make it manifest,
that he was true God, and true man in one person: (which is so great a
Mystery, that neither Saints nor Angels are able to comprehend it) this
is indeed the genuine sense of that Scripture, [sc. Great is the Mystery,
God was manifest in the flesh] And to force it to speak otherwise, is a most
wretched and sinful wresting of the Text; but the Disputant being as
bold as blind, added as aforesaid; viz. *I hat to Preach any other Gospel,*
*is to be accursed; meaning, to preach otherwise, then that the Godhead
only in the flesh, (all mankind flesh) to be the true Christ, and only Sa-
viour, is to be accursed; these words were (being his third Text of
Scripture)*

Scripture) repeated by him; shall now be considered, whether wretched or no.

Text 3d. Gal. 1.8,9. If any Man Preach any other Gospel unto you, then that which we have Preached unto you, and ye have received, let him be accursed.

Ans. I pray thee Frances, what was the Name of that Apostle, who preached the Godhead (as distinct from Christ's Manhood) to be the true Christ, and only Saviour? oh, thou poor, silly man, was there ever (or will there ever be) remission of sins Preached by the Spirit, but by and through the one Man Jesus Christ; the Apostle Paul Heb. 10. 29. saith (in effect) to Preach otherwise, is to despise the Spirit of Grace, even the Doctrine of the Spirit, Rom. 5. 15. Much more the Grace of God, and the gift by Grace, which is by one Man Jesus Christ, hath abounded unto many: I shall let this pass a little, and proceed to a consideration of the Text it self.

And for our so doing, this Question doth necessarily arise:

Quest. What was the Gospel that Paul Preached?

Ans. He Preached the Faith (i.e. the Gospel of Faith) which once he destroyed and persecuted, Gal. 1. 23. Now, the Faith which Paul once persecuted, was, the Faith of believing in Jesus of Nazareth the man approved of God among the people, Act. 2. 22. to be the true Christ and our only Saviour; then by good consequence the Gospel which the Apostle Preached, was to believe in the Name Jesus Christ of Nazareth, to be the true Christ, & our only Saviour (and Justifier in the sight of God, without the works of Law in or by us.)

To clear this Answer yet a little further, let Paul's own Confession be observed, Act. 22. 4. *And I Persecuted this Way* (namely, of believing in Jesus of Nazareth, to be the true Christ and only Saviour) *unto the Death, binding and delivering into the Prisons both Men and Women*, ver. 7. *And I heard a voice, saying unto me, Saul, Saul, why persecutest thou me?* ver. 8. *And I answered, who art thou Lord?* and he said unto me, I am Jesus of Nazareth (not the Godhead only in Jesus of Nazareth) whom thou persecutest: Furthermore, at ver. 14. *And he (Ananias)* said the God of our Fathers hath chosen thee (Paul) that thou shouldst know his will, and see that just one, and shouldest hear the voice of his mouth, ver. 15. *For thou shalt be a witness unto all men, of what thou hast seen and heard.*

And accordingly the Apostle did bear open and abundant witness to that just one, (even Jesus of Nazareth to be the true Christ and our only Saviour) This great Truth, is yet further evident, in the 13th Chapter of the Acts, ver. 23. *Of this Man's (David's) Seed, hath God accord-*

‘ing to his promise raised unto Israel, a Saviour Jesus ; & him over. 27.28.
 ‘ They (i.e. The Rulers in Jerusalem) condemned, ver.28. and slew, and to
 ‘ took him down from the tree, and ver.29, laid him in a Sepulchre : But
 ‘ ver.30. God raised him from the dead ; and he was ver.31. seen many
 ‘ dayes of them, that came up with him, from Galilee to Jerusalem, who
 ‘ are his witnesses to the People ; That through this [Man] (not the
 ‘ Godhead only in the Man) is preached unto you the forgiveness of
 ‘ sins ; and by him (this Man) all that Believe are justified from all things,
 ver.38.39.

Against the blessed Doctrine of the Gospel, the unbelieving Jews were
 (as ye Teaching Quakers are) filled with envy, and spake against those
 things, which were spoken by Paul, contradicting and Blaspheming, ver.45.
 hereupon, ver.46. Paul and Barnabas waxed bold, and said, Seeing ye put
 [It] (i.e. Faith in the Man Jesus Christ of Nazareth, slain and raised
 from the dead) from you, and judge (O, Seducing Quakers read and
 tremble) your selves unworthy of everlasting life.

Here hence, it is most plain, that the Apostles Preached Faith in Jesus
 of Nazareth a Man (not the Godhead only in the Man) approved of
 God among the People, to be the true Christ and our only Saviour; But
 never did they (nor any of the Apostles of God) Preach Faith only in the
 Godhead (distinct from Christs Manhood) to be the true Christ, and
 only Saviour ; against this New coined Doctrine, not only the Apostles,
 but the Holy Ghost himself bears express witness, as in Act. 3.30, 31, 32.
 The God of our Fathers raised up Jesus, whom ye slew and hanged upon a tree,
 him hath God exalted with his right hand to be a Prince and a Saviour, for
 to give repentance and forgiveness of Sins, and we (the Apostles) are his wit-
 nesses of these things, and so is also the Holy Ghost.

The whole is, If any Man Preach any other Gospel, then what the
 Apostles Preached, he is accursed ; But ye (Teaching and Seducing Qua-
 kers) do plainly Preach another Gospel; therefore ye that Preach it,
 and they that receive it, are accursed, by the Testimony of Gods own
 Spirit, Gal. 1.8,9. And consequently thou F. E. hast wrested that (as
 other) Text of Scripture, which (without Repentance) will be to thy
 destruction, 2 Pet. 3.16.

The words of the fourth Scripture (which he repeated with more then
 ordinary state and confidence) comes next to be considered.

4th Text. Rom. 10.6,7,8. But the righteousness which is of Faith,
 speaketh on this wise, say not in thy heart, who shall ascend into Hea-
 ven (that is to bring Christ down from above) or, who shall descend
 into the deep ; that is to bring up Christ again from the dead : But
 what saith it, The Word is nigh thee, even in thy mouth, and in thy heart : that

By the word of Faith, which we Preach.

Answe. 1. Though the fifth and ninth verses, doth essentially appertain to the verses above, yet he made no mention of either of them; their omission being for his turn.

2. I do not apprehend how those verses do answer the Arguments (or any one of them) which proved a Quakers pretended Saviour within him, to be the false Christ, the Devil; nor how they prove their pretended Saviour within to be the true Christ.

3. For the right understanding of the above-repeated 6, 7, 8, verses we must (first of all) take in the 9th. verse, for Moses describeth the righteousness which is of the Law, that the man that doth these things, shall live by them, Lev. 18.5; so that, in these Verses, the Apostle Paul compare the righteousness of the Law, and the righteousness of Faith together: and thereby shews that the righteousness of the Law is not only uncertain, but also Rom. 8. 3. impossible; but the righteousness of Faith, is both certain and possible: For 1. It doth forbid all doubting about eternal life, because Christ is ascended up into Heaven for us, in our room and stead. 2. It forbids all fear of being tormented in Hell; because Christ being risen from the dead, hath overcome eternal death for us, in our place and stead (being our surety) which is as much, as if Paul had said, The righteousness of Faith, fetcheth a remedy against doubts of Salvation, for that Christ is personally ascended up into Heaven, and hath taken possession of it, in our Names, and there be maketh intercession for us; (Heb. 6.20. Chap. 7.25.) and if so, (as truly so it is) we must then deny Christs Ascension (which is to bring him down from above) if we doubt or question in our hearts, how to be saved:

And as the righteousness of Faith, is a remedy against Doubts of Salvation: so, is it also against fears of Condemnation: For, if Christ have dyed, and be raised from [the deep] the Grave, then hath he thereby gotten the Victory over Sin, Death, Hell, and Satan: therefore to fear condemnation, what is it else, but to deny Christs death, or desertion into the Deep; and so, to bring him back again to the Cross and Grave.

Moreover, the Apostle Paul in these verses, gives us a plain Interpretation, of what Moses had elegantly propounded by a figure, in Deut. 30. 11, 12, 13, 14; from whence we are taught, that both Moses and Paul presupposed a twofold pressure upon the Spirits of sinners, as 1. How they may enter into Heaven: And 2. How they may avoid Hell; these two Moses and Paul (inspired of God) do shew, to be taken away by the righteousness of Faith; the first is removed, because we believe the Ascension of Christ into Heaven for us: and the second also, because we believe Christs Resurrection from the dead for us; whereby the Lord Christ

demonstrated his victory over hell, death, &c. in our room and names. It may hence be safely argued, that both *Moses* and *Paul* do conclude, that if any man seeks justification by the righteousnesses of the Law, (as most *Quakers* do) he must needs be in continual fear of Hell, and despair of Heaven: But he that (through *Free grace*) believeth that the Lord Christ is risen from the dead, ascended up into heaven for him, in his place and stead, is freed from both.

The sum of all, is this: Namely, That Jesus Christ rose from the dead, for us, and ascended up into heaven for us: and before either (which must be implied) lived and died for us: But, he that believes not the *Descention*, and the *Ascention* of the Lord Jesus Christ for him, but seeketh *Justification* by the works of the Law; he doth (in effect) deny the *Resurrection*, and *Ascention* of Jesus Christ; which to do, were (as much as in him lies) to bring Christ down from above, and likewise to bring him up again from the deep. Now tell me *Frances*, whither these verses sc. the 6th. and 7th. so triumphingly repeated by thee, do not plainly prove, the true Christ, and our only Saviour to be in heaven, above us: surely nothing can be more clearly proved, and consequently (by the *Scriptures* alledged by thee) A *Quakers* pretended Saviour within him, is not the true but the false Christ:

2. As the righteousness of Faith is certain, from the 6th. and 7th. Verses, so it is possible from the 8th. verse which comes now (in like manner) under consideration.

Ver. 8. *But what saith [It,] (meaning, the righteousness of Faith)*, *the Word is nigh thee, even in thy mouth, and in thy heart, that is the Word of Faith which we Preach.*

Ver. 9. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.*

Answ. Touching the 8th. verse, there are some *Queries*, which require *Solutions*.

Qu. 1 *What is meant by Righteousness of Faith?*

Sol. 1. *By Righteousness*, is meant, that righteousness which obtains acceptance, justification and salvation with God, which is the righteousness alone of the Lord Jesus of Nazareth, which he wrought out in his own personal Obedience and Sufferings (1600 years since) upon the Cross. 2. *By the Righteousness of Faith*, is meant a right believing in the alone righteousnesses of this Jesus of Nazareth for acceptance, justification, and salvation with God.

Qu. 2. *What, by the word Faith?*

Sol. We are to understand, an Evangelical (not legal) word: for, it is a word of Faith, the same with the righteousnesses of Faith above defined.

and which agrees with the Apostles Explication, ver. 8. That is (saith he) the Word of Faith which we Preach; now the Apostles Preached no other word of Faith, then the righteousness of Faith afore expressed, (and confirmed by the four Arguments) besides, there are other Scriptures of infallible truth, evidencing the same: as Rom. 1. ver. 1. Separate unto the Gospel of Christ, ver. 3. Concerning his Son Jesus Christ our Lord, ver. 4. Declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; Likewise in Chap. 4. 25. Who was delivered, (i. e. to death) for our offences, and was raised up again for our justification: And in 1 Cor. 15. 1. I declare unto you, the Gospel which I Preached unto you: What was that Gospel, the Apostle tells us? ver. 3. how that Christ died for our sins, according to the Scriptures. ver. 4. And that he was buried, and that he rose again the third day according to the Scriptures, the last mentioned Scriptures do illustrate the righteousness of Faith, and word of Faith preached (in the aforesaid verles 6.8.) and therefore cannot possibly be understood for a Quakers pretended Saviour within him (as this Disputant F. E. would make us believe.)

Qu. 3. How is this Preached Word (or righteousness) of Faith, said to be nigh, even in the mouth, and in the heart.

Sol. Its resolved by the Apostle in ver. 9, 10. That if thou shalt confess with thy mouth the Lord Jesus, and so let believe in thine heart, that God hath raised him from the dead, thou shalt be saved. That is to say; the Word of Faith preached, is nigh in our mouths: when we confess before men, &c. That we believe that that righteousness, whereby we are accepted of God, justified and saved, is the only righteousness of Jesus Christ of Nazareth, which he wrought out in his personal Obedience, and sufferings upon the Cross (without us) for us: And it is nigh in our hearts, when this confession proceeds from a right persuasion ingrafted and planted in our hearts by the spirit of Faith, as its testified by Paul, ver. 10. For (saith he) with the heart man believeth unto righteousness, (i.e. unto the righteousness of Faith in Jesus Christ of Nazareth) ver 6. And with the mouth Confession (sc. of the same righteousness) is made unto Salvation. Thus according to the command of Jesus Christ of Nazareth, John 5. 39. I have (as ye may see) searched the Scriptures of God, for the Solution here asserted; but where do ye, Teaching Quakers, search for your Gospel word of Faith: surely, not in the Scriptures of Truth without, but at your Oracle (that Idol-Light-tender part) within, which ye falsely call the Everlasting Gospel, and Eternal Word, which, (as ye affirm) was never made flesh, contrary to Ioh. 1. ver. 14. O thou Idol-light within, let me tell thee, though many Antichrists have done villainously, yet thou in villainous surmounts them all: For as Jerusalem once justified Sodom; so, thou

Light within, doth justify the vilest Antichrists, that are this day in the World; for where doth that Teaching Quaker dwell? what is his Name? who doth in his heart believe, and with his mouth confess that the righteousness whereby he is accepted of God, justified in his sight, and saved, is the righteousness alone of Jesus Christ of Nazareth, which he wrought out in his own and only personal obedience, and sufferings in the World, sixteen hundred years ago: or, that doth believe and confess, that God, (of his free Grace and Mercy) giveth Faith in this righteousness of Jesus Christ, which is by his Father imputed or reckoned to Believers for their justification before God: or, do believe and confess that in this reckoning or imputation there is a reality; undoubtedly, there's nothing more inconsistent (with the Faith and Confession) of Teaching Quakers, than these most evident Gospel Principles of infallible Truth; and therefore they are (as I may safely avouch) the greatest Antichrists (of this age) on Earth, and ordained to the greatest condemnation, *Jude ver. 3, 4.* I do now proceed to consider his first Scripture, alledged, to prove a Quaker's pretended Saviour within him, to be the true, not the false Christ.

Text 5. 2 Cor. 13. 5. Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.

Ans. 1. By the way, This Text of Scripture, laves the Axe to the root of your new coined Religion, and wounds it to death: which may be thus argued: If the light which is (by natural Generation) in Reprobates coming into the World, be not the true Christ, then the light that is in every man which comes into the World (by natural Generation) is not the true Christ:

But the light which is by natural Generation in Reprobates, is not the true Christ, as above, *Ergo*, the light that is in every man, which comes into the world, (is not according to your selves) the true Christ.

*2. I Answered, That this Text of Scripture understand, not the person of Christ (as such, he is the true Christ, and our only Saviour) but the work of the Spirit of Faith, whereof personal Christ is the Author: for here the Apostle frames an Argument, to prove the mighty work (or effect) of the Spirit in his *Corinthians*, as he had before affirmed to be in them, ver. 3. Since ye seek a proof of Christ speaking in me, which to youward is not weak (i.e. in operation) but is [Mighty] in you.*

Now, in what sense Christ was in *Paul* speaking, in that same sense was Christ in the *Corinthians*: But Christ spake in *Paul* only by the might (or power) of his Spirit, is mighty in you, &c. Christ speaking in *Paul* to the *Corinthians*, was [Mighty] (an effect of the Spirit) in them? This matter may appear somewhat clearer, if we consider the same Apostle to the *Galatians*, Gal. 2. 8. For he (the Holy Ghost) that wrought effectually

in Peter to the Apostleship of the Circumcision, the same was mighty in me towards the Gentiles: (such were the *Corinthians*.) The phrases of effectual working in Peter, and was mighty in Paul, do only signify the effectual operation of Christ's Spirit in both the *Apostles*: so that Paul affirming, as in ver. 3. above, that Christ was mighty in the *Corinthians*: it is as much as if he had said, Christ hath effectually wrought by his Spirit, the mighty work of Faith in you (*Corinthians*): by my Ministry; which the *Apostles* makes to be the proof of Christ speaking in him, which in the 5th, verse above, he refers (as it were) to their own experience: saying, *Examine yourselves, prove your own selves, whether ye be in the Faith*: that is, believing in Christ, the object apprehended by Faith.) *Know ye not your own selves, how that Jesus Christ is in you, except ye be Reprobates.*

Qu. *How is that Jesus Christ in you?*

Ans^w. To wit, by Faith, as in the former part of the same verse, which is a clear Interpretation of the latter part, sc. Christ in you; again, it is not rational to imagine that Christ in the 5th. verse, could be otherwise in the *Corinthians*, then he was in the foregoing 3d. verse, by reason of their dependance each on the other: now, in the 3d. verse Christ was in the *Corinthians* only, by the mighty work of the Spirit of Faith; for even so, the word [Mighty] doth furthermore import, as in *Eph. 1. 19.* *Who believe according to the working of his [Mighty] power*: but no work or effect of the Spirit, how *Mighty* or powerful soever in us, either is, or can be Christ personal, the true and only Saviour.

To explain these Words (Christ in you) a little more; we must take good notice, that there are three things expressed by the Name of Jesus Christ.

1. *Christ personal*: *Col. 2. 8, 9.* *Not after Christ, for in him dwelleth all the fulness of the Godhead bodily (or personally): 2. Cor. 2. 10. In the person of Christ: and Mat. 27. 24. I am innocent of the blood of this just Person, sa. the Man Jesus Christ, who spake by the inspiration of God, 2. Tim. 3. 16.*

2. *Christ's Mystical*, *1 Cor. 12. 12.* *So also is Christ (i. e. the Church) call'd the body of Christ ver. 27. which body of Christ, is the Church, Col. 1. 24. Which is Christ Mystical as above.*

3. *Christ Operative*, *Col. 2. 12.* compared with *Eph. 3. 17.* *Through the Faith of the operation of God: That Christ may dwell in your hearts by Faith: Forasmuch as Faith is the operation of God (in Christ,) it is therefore called Christ operative, in which sense only, Christ is said to be (in us.) As the Sun is in the eye by its beams; so, Iesus Christ (as the author, or first efficient) is in us by the operated Graces of his Spirit; hence it necessarily follows, that Christ personal (the only Saviour) is*

not in us; nor Christ mystical (the Church) is in us: this is so plain, that there is no need of evidence, for, as Christ personal is the Head-sa-ving, so Christ Mystical is the Body-saved, Eph. 5. 23. therefore neither the one, nor the other can be said to be in us: Then,

3. Its Christ Operative only, that is in the Saints, tis true, that Christ personal in the first efficiency of gracious operations in the heart, which (in Scripture) are sometimes called *Christ in you*: the cause being put for the effect, by a Metonymy: a word (as I said to F.E.) which thou understandest no more then the hour-glass that before me: to which he readily replied, saying, we abhor Hour-glasses, Pulpits and Cushens; I told him, that Preaching in a Pulpit, was a warranted practice, Neh. 8.4. *And Ezra the Scribe stood upon a Pulpit of wood, which they had made for the purpose.*

But (quoth he) *Ezra* had not a *Cushen*: I askt him how he knew that? to which he made no answer, but whither the holy Scribe, had, or had not a *Cushen*, his *Familiar* (the glo-worme Light within) bid him to say confidently (though blindly) that *Ezra* had no *Cushen*:

I shall here take up an expression which I had almost forgotten, which this Disputant F. E. doubted in his discourse; namely. (*that the Word took flesh of the Virgin, and in that flesh died for all men*) though this *Nos-tion* pleased him so well, as to make a deliberate repetition of it: yea, he did not pretend Scripture for its confirmation; and therefore I could not assuredly know, whether he said it, as an *Arminian*, or as a *Quaker*: But I am apt to think, that he spake it in imitation of his *Friends*, because of the word [*In.*] And [*In*] that flesh died for all men; in that flesh runs *Quaker-like*, this being some part of their *New Divinity*. That God sent Christ to save all men from sin and death (as he F. E. said) whose Sufferings, Sacrifice, Mediation, Intercession and Offices (or words to this effect) we do own, & witness as inwardly wrought and performed in us, and for us: And there is (as they further aver) a Divine Elect Seed in the Saints, which is the true Christ (still the *Idol-light within*) and suffers under sin in them, and is to be raised of a justification and righteousness of the Elect Seed within; so that according to their *Divinity*, Christ's bodily sufferings in and by the flesh, which he took of the Virgin, signifies nothing for our Justification in the sight of God: whereas these are new, self-devised imaginations, whereof no mention is made in the inspired Scriptures of Truth:

I grant, that some Scriptures are by them pretended for evidence (which perhaps are some of the things (as in the Preface) said by them to have been forgotten) sc. Amos 2.13. *Behold, I am pressed under you, as a cart is pressed, and in Gen. 6. ver. 6. It repented the Lord that he made*

Man on the earth, and it grieved him at the heart, and Gal. 3.16. To Abraham and to his seed were the promises made, and to seeds as of many, but as of one, and to thy seed, which is Christ, (this say they) is to be understood of an Elect-seed within) also in Heb. 6. ver. 6. Seeing they crucifie to themselves the Son of God afresh.

Answ. As to the two first Texts (sc. Amos 2.13. & Gen. 6.6.) It is a well known Truth, that God is unchangeable; and as God is in himself unchangeably the same, so this cannot be spoken properly of him, nor is it thus to be understood; as if God in those wicked men repented, or was pressed down in them: neither is it so expressed in Scripture: But God is said to be grieved for, and pressed down under the abominations of the wicked; Because, when through his Prophets and Ministers being rejected, in them so sent forth by him, he is said (in the Texts above) to be grieved for, and pressed down under their wickedness: this interpretation, agreeth with the testimony of Stephen (Act. 7.51,52.) where their persecuting the Prophets, their betraying and murthering the just one, and rejecting the Testimony of his chosen Witnesses, is called a *resisting the Holy Ghost*; As for the third Text above, sc. Gal. 3.16. This Scripture only affirms: That Christ, as he is the seed of Abraham, is the one eminent seed to whom the promise belongs: what the promise was, the Apostle sets down ver.8. *in thee shall all Nations be blessed*; This promise is, Act. 3.25 mentioned by Peter, as spoken of that Jesus whom the Jews delivered up in the presence of Pilate; and not otherwise is it to be found in Scripture, that Jesus Christ is called the Seed to whom the promise belongs: for this is that Seed of the Woman, which God promised, Gen. 3.15 and in the fulness of time) as God promised) sent forth made of a Woman, Gal. 4 ver. 4. This is the personal seed Christ, which was never in any man: But your *Quakerismes of Anti scriptural Divinity*; to wit, the Light in Man, to be the Elect-seed, the suffering Christ under sin within; these, and such notions, are hatcht only in your own distempered brains: for, which of all the Saints of old, ever spoke or wrote such Divinity? did the Saints of old build upon any other Foundation then the Prophets and Apostles, Jesus Christ himself being the chief Corner stone, Eph. 2.20 which is set at nought by such builders, as *Teaching Quakers* are: consider, was there ever any other Elect-seed, called the true Christ, our only Saviour, but that which God revealed to Adam-fallen, Gen. 3.15.: and surely, in vain was that divine Revelation from the Father, if the Light within Adam (as the *Quakers* prate) would have shewn it to him. Again,

That your Light within, cannot be the promised Seed of the Woman (the bruised heel) for as such, the Seed is a Creature: but the Light within (which ye call the Elect-seed) is according to the *Teaching Quakers*,

the everlasting Gospel, and eternal word, as such it is increase,; and so it is God the Promiser, not the promised Seed.

Moreover, the Seed preached and promised to *Abraham*, was that one Eminent Seed, in whom all Nations should be blessed, as above : which seed the same Apostle calls, in 2 Cor. 2. 10. the Person of Christ : but your Elect Seed within, is not (by your own acknowledgement) a personal Christ, or Seed : O when will ye (blind leaders of the blind) blush and tremble at your accursed Gospel within, which the Lord hath cursed with a reiterated curse, (as in Gal. 1. 8,9. before explained) as for the fourth Text above, sc.

Heb. 6. ver. 6. The Apostle doth not (in this place) say: They that crucifie the Son of God [In] themselves, but [To] themselves: that is to say, They who have been inlighnted by the Holy Ghost, if such fall away, they crucifie the efficacy of his death to themselves: and in so doing, it is impossible to renew them again to repentance, because rejecting the Son of God (Jesus of Nazareth) who is the only propitiatory Sacrifice for the remission of sins; there remaineth to them, no more Sacrifice for sin, and so no remission: now, (O ye Teaching Quakers especially) are not ye of that sort of notorious sinners, meant in that Text (Heb. 6. 6,7. which is by you often used in defence of your cause; let me partly a little with you, have not you heretofore made some profession of Jesus Christ of Nazareth, to have been the true Christ, and your only Saviour? and are ye not now Apostatised, and fallen away from this your profession of Faith? if so, ye then are in the number of those sinners, that commit the great sin, called as above, a crucifying of the Son of God afresh, and a putting him to open shame: that is to say, ye (as much as in you lieth) do it now, that Christ the Son of God is in Heaven glorified, and were the Lord Jesus Christ of Nazareth here upon Earth again, ye most certainly would do your utmost to Crucifie him again: for, that malicious Spirit possessteth such wretched Sinners (as ye Quakers cannot truly deny yourselves to be) which possessed those Jews who were the very Betrayers and Murtherers of our Lord Jesus Christ: Oh, its most manifest, that ye are of that sort of sinners, who by their slaning are said, to have trodden under foot the Son of God, and have counted the blood of the Covenant, wherewith ye were sanctified (i. e. externally, or as to the opinion once of men) an unholy (common or vile) thing, Heb. 10. 29.

That I may clear this great thing, yet a little more: let me crave leave to ask (of you Quakers) one serious Question: viz. have not ye heretofore professed (as in Ad. 20. 2 1.) repentance towards God, and Faith towards our Lord Jesus Christ: though this cannot be gainsaid with any truth; yet how apparent is it, that ye are wilfully gone back from this

Faith and Repentance? Consider now I pray you, your declared dooms *Heb. 10.26.* For, if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin: That is, for wilful sinners against received light of knowledge, casting off the Sacrifice of that one crucified Christ upon the Cross, with which they once seemed to close; God will never provide them another Sacrifice for sin; undoubtedly, ye are (at present of those Apostates, which do not only refuse to choose that Grace of the Gospel (which abounds to many by the one Man Jesus Christ, *Rom. 5.1* g. but ye refuse it after a seeming choice of it; and are therefore said (in the close of the 29th. verse, above) to have done despight to the spirit of Grace: why, the same verse tells us, because the Son of God is trodden under foot, the same Apostle further tells us, why, *Heb. 6. ver. 6.* as aforesaid, they crucified to themselves the Son of God afresh, and put him to an open shame, i. e. by being ashamed of the true Christ, and turning away from him, (as ye are and do) This, Oh this, is to put the blessed Son of God to an open shame: and even this is to do despight to the spirit of Grace: and shall they who despite the spirit of Grace, ever find the benefit of Gospel Grace?

The sum of all is this, That the Scriptures of Truth, do plainly charge the generality of *Quakers*, with the guilt of the sin against the holy Ghost: because they have sinned wilfully after a profession openly made of Faith in the Lord Christ (born of the Virgin Mary in the City of David, *Luk. 2.11.* to be the true Christ, and their only Saviour: and therefore as Apostates of old, so do ye now crucifie (not in, but) to yourselves the Son of God afresh, and put him to an open shame: Oh, that the Lord (I do heartily wish it) would bring these repeated plain dealings effectually home to your hearts; remembering from whence ye are fallen, and repent, and do the first works, *Rev. 2.5.9.*

Lastly, As it is above noted: In what sense this *Disputant F. E.* intended the fore-asserted Notions (i. e. that the Word took flesh, and in that flesh dyed for all men) I could not certainly determine, nor could (as I am perswaded) he himself: as it may appear, by the *Answer* he then made to a *Question*, which I put unto him: To wit,

Quest. Whether he (*F. E.*) did believe, that Jesus Christ of Nazareth, the Man approved of God among the People: and whom the Jews slew, and God raised from the dead, and also received up into Heaven, were the true Christ, and his only Saviour?

He forthwith *Answered*; That he did believe it: Capt. Bascomb then called to him saying, *Thou wilt deny it again tomorrow:* and withal I likewise told him that by this his open confession of the true Faith, he had openly declared himself to be a *Christian*, and no *Quaker*: and I further-

more said to him, that he had (by that Gospel confession of Faith) manifestly contradicted what he had contended for in his present Discourse (called Disputation) and that he had also thereby confirmed the first part of the charge againſt them, namely, That a Quakers pretended Saviour within him, was not the true Christ, but the false Christ.

And at the same time Nathaniel Bethel ſpake to him ; ſaying, *Francis, you were (not long ſince) of another Faith, or of another Opinion ; for you told my Wife, That if ſhe did believe in any other Christ, then in that Christ which was within her, ſhe would be damned ; But Francis (Jesuite, like) openly denied, that he had ſpoken any ſuch Words to his Wife, thereupon Nathaniel Bethel replied to him (in the face of the Congregation) that he would depoſe, what he had declared to be a truth.*

Since that time, I have been informed of the occaſion, which invited these words from the ſad-Quaker : it was thus, diſcourſing of the old Brigham (a man of the fifth-Monarchy perſuasion) who ſaid, he hoped to live to ſee Jesus Christ on the Earth, and to ſtake him by the hand ; then F. E. ſaid, But he (ſc. Brigham) ſhould be firſt ſure, that Jesus Christ had a hand : Bethel's Wife then told him, that Christ had now a hand : for I do (ſaid ſhe) Believe that Christ hath now the ſame body in Heaven, which he had when he was upon the Earth : at this expreſſion of her Faith, this frank-Quaker was offendēd, and could not forbear, but in plain terms, told her, that ſhe was a Blasphemer (or, had ſpoken Blasphemy) and withal he further ſaid unto her as above, *To wit, That if ſhe believed in any other Christ, then in that Christ which was within her, ſhe would be damned ; O, moſt horrid Quakerisme, dig'd out of the bottomleſs Pit, from whence thou haſt received thy Ordination to be a Teaching, Seducing, and Lying Quaker : For Francis, thou knowest both this Man and his Wife, to be persons of good Name, credit, and of honest reputation in this Country, and therefore worthy to be believed, before thy ſelf : Oh that the Lord would give thee grace to repent of thy evident wickedneſſ, and grievous God provoking Blasphemy.* (proceeding from the false Christ within thee) which undoubtēdly thou haſt wretchedly aggravated, by making (as much as in thee lay) this faithful witness, an open lyar : and that (as moſt of the Christian Hearers judged) contrary to the Testimony of the tender part (thy Light-Christ-Conſcience) within : Oh, that I could prevailingly advise thee, to think how deservedly the dreadful words of the holy Aſtle, Act. 13. 45. may be charged on thee, viz. They (the Jews) were filled with envy, and ſpake againſt those things which were ſpoken by Paul, contradicting and blaſpheming : For,

1. The manner of thy words (as above) plainly declare, that thou were filled with envy.

2. The matter of her words, was the same with the thing spoken by Paul, not only in ver. 37, 38. but also in chap. 3. 13. 21. *The God of our Fathers hath glorified his Son Jesus, whom the Heaven must receive, until the times of restitution of all things;* so that thou wert not only filled with envy, but with blasphemous contradictions; now Francis, this being thy case truly stated, hast thou not indeed cause to repent over thy false-Christ that hath (as above) filled thy heart with envy, and thy tongue with Blasphemy, against the the truth of God believed and confessed by that good Woman above. By the way, I may not omit (Capt. Bascombes motion made unto me (upon the confession of F. E. his Faith above, &c.) That *Jesus of Nazareth was received up into Heaven:* to ask him where Heaven was; (it seems the Captain knew, that the *Teaching Quakers* had Jesuitical-equivocations, and mental reserves) accordingly I aske him, where Heaven was; but he made me no Answer therupon, his tender-headed-iniquity-Brother, *William Harriot* said, Heaven was where it should be: I demanded of him, where that was? he replied (like himself) Heaven was there where God would have it to be: by these impertinent silly shifts, the intelligent Hearers perceived, that they were basely afraid to stand to their *Quakerisme Principles:* its well known, that at other times they have confidently avouched (as their *Scripture-wresting-Guids, teach*) that Heaven (as well as Hell) is within them; for which that Text especially is pretended, Luk. 17. 21. *For behold the Kingdome of God is within you* (sc. the *Pharisees*, ver. 20.) whereas by Kingdome of God in that place, our Saviour understands the *Gospel of God Preached as Mark 1. 14. Jesus came into Galilee, Preaching the Gospel of the Kingdome of God:* and in Luk. 10. 11. *Be ye sure of this, that the Kingdome of God is come nigh unto you:* likewise Mat. 21. 43. Therefore said Jesus unto the *Pharisees, the Kingdome of God shall be taken from you, and given to a Nation bringing forth the fruits thereof:* and ver. 45. *When the chief Priest & the *Pharisees* had heard his Parables, they perceived that he spake of themz:* These *Scriptures do plainly shew, that by kingdome of God, in Luke 17. 21. Christ doth not mean, the Kingdome of glory in Heaven, but the Kingdome of the Gospel Preached by himself, and his Apostles on Earth;* to which he answered nothing.

In the next place, F. E. doth (as I suppose) expect some Answer to his reflection on me (at the end of his tedious Discourse aforesignified) sc. *That I had not in any thing, which was said by me (he meant in the four Arguments, proving the first part of the charge) made any mention of Christ as God to be the Saviour.*

Ans^r. *Bold Man, who art thou, that teachest the Apostles of Jesus Christ, (yea the Holy Ghost himself) how to speak, who were the faithful*

ful Witnesses, that proved all which was said by me in those four *Argu-
ments*; and that I might prevent (which I foresaw) such carpirgs, I
barely repeated the *Apostles* express words, mentioning (in a manner)
no more, then what is plainly asserted by them? what dost thou then, but
(under colour of reflecting on me) reflect upon the holy *Apostles* them-
selves? Alas, poor *Man*! had it not been more honesty in thee, to have
thus charged the *Apostles*, then me; who wrested not, but only repeated
the *Apostles* words, for the confirmation of the alledged Arguments; thou
shouldest have clamoured against the *Apostles*; thus, there is not a word
by them mentioned of Christ, as God, to be the Saviour; and wouldest
thou not (hadst thou thus done) have been as bold, as blind *Bayard*:
It is most evident, that the *Apostles* preached Christ, as *Man* [Not but
that he was and is also God] to be believed in for the remission of sins,
both to the *Jews*, and to the *Gentiles*: so that, thy quarrelsome reflecti-
on on me, is (in effect) a manifest denying the Testimony of the *Apo-
stles*, joynly testifying of the Man Jesus Christ of *Nazareth*, to be the
only *Lamb of God*, that takes away the sins of the world, (reconciled-
world, 2 Cor. 5. 19.) for, there is no other Man, Name, or Thing ever in
Scripture, called the *Lamb of God*, which takes away sin; but the one
Man Jesus Christ, and so it is Recorded by Christ's witness bearer, Joh.
1. 29, 30.

One would now think, that the very mentioning of these things, were
enough to refute them, with whom the *Scriptures* of God, have any cre-
dit: But what shall I say unto thee *Francis*; I would (in true love only
to thy distressed Soul) advise thee to search (as in John 5. 39.) the
Scriptures: for I find thee very ignorant of the truth, as testifid in them;
and hence asserting new notions, which thou hast received from other
men, which lead to the darkening and denying of the unanimous Testi-
mony of all the holy Men of old, to the true Saviour Jesus of *Nazareth*,
and to Salvation through Faith in him; and that thou mayest be deliver-
ed from the dangerous snare of the false Christ (the *Idol-light within*)
as the hearty desire of him, whom (for his Faith in, and to the truth) thou
hast opposed.

William Bullock was the next Disputant: to prove, That a Quakers
pretended Saviour within him, is not the false but the true Christ.

And thus he *Argued*: saying, That which may be known of God, is
manifest in them, and then stopt: Therefore, I prayed him, to tell us,
where those words repeated above, were to be found? he readily told
me, sc. in Rom. chap. 1. ver. 19. Because that which may be known of God,
is manifest in them; for God hath shewed it unto them: this was the only
Proof named by them: I further demanded of him, what he inferred
from

from this Text of Scripture? but because he lookt as if he understood not, what was meant by that demand: I requested him to frame some Argument from the Text alledged by him, to prove the matter in hand, but all in vain (a Syllogisme being as great a Monster to him, as Jesus Christ of Nazareth) Thereupon, I did declare, That the Apostle did not there understand the word [God] to signifie Christ, God Man: and as for the phrase [in them] it is interpreted [to them] as in the very next words in the same verse, sc. *For God hath shew'd it to them*: likewise Paul doth tell us, both how and where God shew'd them, this, as in ver. 20. *For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead*: which Godhead alone, is not to be understood for God-man, Christ the only Saviour: in a word, The mind of the Spirit, in these two 19,20. verses, sc. is no more but this: namely, that the eternal power and Godhead was manifested in (i.e. shewn to) the Gentiles (unconverted) by the things that are made (or created) from the creation of the World: this being the true state of the Text above, how they could prove the thing, to wit, *That a Quakers pretended Saviour within him, is the true, not the false Christ* (for which they were brought surely, none but young and old Bullocks (or such as are of that kind) can understand; I expected some reply from this Disputant to the substance above asserted: but instead of a reply, he urged another Proof (this was their manner even all along, that thereby they might cloak their weakness and insufficiencies for returns) saying, *The flesh profiteth nothing, it is the Spirit that quickeneth*.

Upon his inversion of the order of the words; I desired him, to name the Chapter, and verse, where the words (as he had spoken them) might be found, but he did it not: I then named both, viz. Joh. chap.6. ver. 63. *It is the spirit that quickeneth, the flesh profiteth nothing*. He again refusing to frame an Argument: Therefore to the Text.

I Answered 1. If these words were to be understood in this sence (sc.) That the Lord Christ (on the account of his body of flesh) profiteth nothing to Salvation, but its the quickning spirit within, that is the only Saviour) Then, what interpretation wouldst thou put upon Christs words, in the same Chapter, ver. 53. foregoing, *Then Jesus said unto them, verily verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life* (i.e. Spirit, ver. 63. ult.) *in you*; or wilt thou make Christ (who is the wisdom of God, 1 Cor. 1.30.) guilty of contradiction, and so a Lyar, to which he replied nothing, save that he had spoken Scripture; which necessarily engaged me to reconcile those Scriptures to the understanding of the hearers; which, I endevoured thus:

Joh.6.63. *It is the spirit that quickeneth* (i. e. the soul of man, naturally dead in sins, Eph.2.1,3.) the words exclude all endowments, qualifications, or excellencies in the natural man, from this soul-quicken ing work; hercunto agrees the words of our Saviour, in the end of the 63d. verse above: *The words that I speak unto you, they are spirit, and they are life*: that is to say, the spirit of faith, is the souls life, or special quickening: so that the latter part of the verse, is both a verification and explication of the former part (sc. *It is the spirit that quickeneth*). This is likewise confirmed by the Apostle Paul, Gal.3.11. and long before, by the Prophet Habakkuk, Chap.2.4. *the just shall live by faith*; Faith is the vital principal, and fountain of life in the Soul: it is the uniting grace, it knits us to personal Christ glorified in Heaven above, from whose fulness, Job.1.16. we receive grace for grace (i. e. Grace for graces sake) And therefore his flesh profiteth right Believers; the whole (as to this particular) is, though the spirit be a dead-souls quickener, yet it is not the quickened souls Saviour.

But this Disputant still avers, that the Scripture saith, *Christ's flesh profiteth nothing*: Therefore for further satisfaction, touching these words; sc. *Christ's flesh profiteth nothing*, let this Question be propounded:

Quest. *In what sense may Christ's flesh be said not to profit, or profiteth nothing?*

Sol. 1. *Christ's flesh profiteth an unbeliever nothing*: as it is noted by our Saviour, in the very next verse, ver.64. *But there are (saith he) some of you that believed not*, intending such of them, as did not by Faith (the believing souls-mouth) eat his flesh, and drink his blood: which, in ver. 55. Christ saith, *is meat indeed, and drink indeed*: also in Heb.4.2. *For unto us was the Gospel Preached, as well as unto them, but the word preached did not profit them*, not being mixed with Faith, in them that heard it: what the Gospel preached was; hath been before frequently declared, more especially from Act.5.30 31. *That the same Jesus whom the Jews slew, and hanged on a Tree (this was the body of Christ's flesh) God raised up from the dead, and exalted to be a Prince, and a Saviour, to give repentance, and remission of sins*. This was the Gospel word, that was preached, which profited not either Jews or Gentiles, that did not by the mouth of Faith, eat the flesh, and drink the blood of Jesus Christ, the only Saviour: Hence, I did infer: *That the Quakers being such non eating, non drinking Unbelievers, Christ's flesh profiteth them nothing* (therefore fit to be insisted on by this Disputant.)

2. *Christ's flesh profiteth nothing*; If it be taken in that sense, in which the Jews apprehended the eating of it; and that was, with their natural mouths, as it appears from ver. 52. *They (the Jews) strove amongst them*,

themselves, saying, how can this man give us his flesh to eat? (for they knew of no eating, but as they did eat their bodily food) yea, Christ's Disciples (such as for the present followed him) said, ver. 63. this is a hard saying, who can hear it: Hereupon Christ doth explain himself to them all, in these words [The flesh profiteth nothing, ver. 63. above] thereby giving them to understand, that he meant not of eating his flesh with their natural mouths, as they did eat their daily bread: for (as if Christ had said) should ye so eat some of my natural flesh, or so drink some of my blood, it would profit you nothing: the reason of it, is assigned by the Apostle Paul, because Christ's flesh and blood, is New-Testament Blood, 1 Cor. 11. 25. in which all the promises of God are, 2 Cor. 1. 20. here hence, it is safely inferred. That the true Object of Faith, is, the New-Testament promises in Christ bodily; in which respect, Christ's flesh is profitable to all right Believers on him, for their Justification, Resurrection, and Glorification, as in ver. 54, *Whoso eateth (with a Soul-believing Mouth) my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day:* But if we separate the promises of God, from Christ's flesh, or his flesh from the promises, then his flesh profiteth no more, then if it were eaten with a man's natural Mouth; which (according to our blessed Saviour) profiteth nothing, or would not profit the Soul at all.

Upon the whole it was concluded, that W. Bullock's second (as his first) Scripture, fell short of the mark; that is of proving a Quaker's pretended Saviour within him, to be the true, not the false Christ.

The next Speaker was Patience Bullock:

1. She propounded a Question to me: *Quest. Whether Christ could have saved us, without his being God?*

I Answered, Though Christ could not save us, unless he were God, as well as Man: yet the Godhead of the Son (only as such) doth not save us from the curse of the Law, because the Godhead alone could not fulfill that righteousness (a active and passive) which the Law required; 'tis true, we read of the righteousness of God, 2 Cor. 5. 21. yet it is not to be understood for the essential righteousness of God, but for a righteousness answerable unto the Law performed by the manhood of Christ, to which the Godhead gave both efficacy and excellency, Heb. 9. 14. and thereby the righteousness answerable to the holiness and justice of the Law, performed by the Manhood (soul and body) of Jesus Christ, was made Meritorious and Satisfactory for sin; as the Apostle signifies, Heb. 9. 14. How much more shall the blood (i. e. Sufferings of Christ, who (or which suffering Christ) through the eternal Spirit (i. e. Godhead) of the Son) offered himself (i. e. a sacrifice) without spot to God (the Father) hence

hence I did affirm, that Jesus Christ (as man) is our only *Material Saviour*; and so good old Simon (if he may be believed) assures us, from the direction of Gods Spirit, that the Man child, the Lord Christ, then born of the Virgin Mary, whom Simon took up into his arms, was the *Saviour of God* (i.e. whom God had exalted to be the only Saviour, Act. 5.31.) and the holy Apostles preached (as aforesaid) the Man Jesus Christ of Nazareth, to be believed in for the remission of sins: wherewithal I named that Text of Scripture, in the 1 Tim. 2.5, 6. *There is one Mediator between God and Man, the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time.* The Apostle doth not (as I said) here assert, the Man Jesus Christ, to exclude the God head, or divine nature, from him the Mediator, and Ransom; but emphatically to demonstrate that nature, in which he mediates, and gave himself a ransom; for though the ransom was paid by him who was and is God, or had a divine Nature: yet, it was paid in the Man hood, or humane nature only, that is to say, Christs humane Nature only was the matter of our ransom, although the divine Nature gave worth and value to it: whence I did infer (but with much reverence) that the Manhood of the Son of God, is the only material cause of our Salvation: and by necessary consequence, the Man hood, or Humane Nature of Christ, was, and is, our only material Saviour; which I had no sooner said: but F. E. called on the people to take notice, *That I had declared the Man hood of Christ to be the only Saviour:* to which, some of the Hearers forthwith replied, that I did say, to wit, that the Manhood of Christ is our only material Saviour: which (as I suppose) he understood not, and therefore he said no more: howbeit, I expected some reply from Mrs. Patience Bullock (no small Prophress in their *Libertine Synagogue*): but instead of a Reply, she puts forth another Question: *sc. Ques. 12. Whether we could be saved by Christ, without the operation of the Spirit in us?*

I Answered: Although it were granted, *sc.* That we could not be saved, without the operations of the Spirit in us: yet, this would be nothing to the business before us: that is, it doth not prove a Quakers pretended Saviour within him, to be the true, not the false Christ: forasmuch as the operations of the Spirit in us, are not Christ, God-man, therefore not our Saviour: again, I told her, let it be granted, that we cannot be saved without the effects and operations of the Spirit in us: yet hence it will not follow, that we are saved for, or by these effects and operations of the Spirit in us: so that the mere tendency of her Questions were (by the judicious hearers) plainly discerned, to lay aside the material Saviour: and to insinuate a Spirit, and its operations (full the *Adoration* *right*).

Right) within, to be the true Christ and only Saviour; whereupon I denied the Spirits operations in us, to be the previous, procuring cause or ground of redemption, justification, and salvation with God; and that it is one thing to affirm that we cannot be saved without the efficacies of the spirit in us, as evidential, and another thing to be saved for, or by these operations in us, as causal; to which she made no return:

Let me here add, what her last Question hath since brought to my remembrance; namely, somewhat (touching this Question) the men of Rome, have commonly expressed: the Apostle (say they) excludes from justification, works which we our selves do meaning, Tit. 3. 5. *Not by works of righteousness that we have done, & Rom. 11. 6. If it be by works, then were grace no more grace,* that is (as they wrongly gloss) works done by our own strength, without the help of the Grace of God, nor those works we do by the aid of the spirit within us, which is the same with that of the carnal Prophetess above, only it is expressed in plainer words, so that in truth, her Question is but a fly design, to renew again the old Papist trick, to elide the genuine force of such Texts, as above asserted: and in good earnest, a Quakers light within, is but the Pope without:

By the way, in reference to her last question, let two things be seriously considered:

1. That *Carnal Gospellers* do but deceive their own souls, by resting in a bare literal, or historical assent, that the *Man Jesus Christ of Nazareth* is the true Christ, and our only Saviour; while they are in no degree partakers of the divine nature, 2 Pet. 1. 4. i. e. of the effectual graces of Christ's spirit, sc. a living faith, a lively hope, love unsigned, true repentance, &c. but are flouters, and professed rejectors of them.

2. As *Carnal Gospellers* do thus deceive themselves; so do *Anti-Gospellers* (as *Quakers*) no less (yea, much more) put a cheat upon their own Souls, by their idle pretences, viz. that the Graces, effects and operations of the spirit within them, maketh the true Christ, and their only Saviour from sins: Alas, poor deluded ones, this is to testify, that the effects of Christ's death, sufferings, redemption, and righteousness do constitute the true Christ, and Mans only Saviour: which effects and operations (say ye) being followed in all righteousness, will bring you to Salvation: now, what is all this? but in plain English, to be brought to salvation, by the obedience of works: Oh, let every good Christian tremble to think of the dreadful consequence of this your God provoking Doctrine; for, it is a manifest renouncing of the righteousness and obedience of the Son of God, Jesus Christ of Nazareth, whom God the Father hath exalted to be the only Saviour to give remission of sins and

salvation to all that doth glibly believe on him, and is abundantly (for shewd, and wort, and wort, and on an enioyng, and on a bound) Next to Mrs. Bullock, the Champion Friends, starts up, who (who (after the truths of God had silenced his fellow labouer in the work of the false Christ) repeats some words in the New Testament: But ye are washed, but ye are sanctified, but ye are justified by the spirit of God.

Answe. 1. I requested him to shew me where I might find those words; he replied, that the words which he had spoken were Scripture: but (I said) though I did not dismember that Scripture, as the Text itself made it to appear, which is in them Cor. 6.11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the spirit of our God.)

2. Note here, that the only words which concern Justification [sc. In the Name of the Lord Jesus] were omitted, the more craftily to abuse our judgements, that we might believe justification in the sight of God, is a work of the spirit in us, and consequently, that a Quaker pretended Saviour was within him.

I pray thee Frances, how doth this accord with the confession of thy faith, contained in thy Answer to my Question above: surely Captain Biscromb might have told thee, that thou wouldest deny that thy confession of the Faith, not on'y by, but before tomorrow, by this all men may see what a blind Guid he is: to be at once (almost on a breath) guilty of such gross contradiction, and yet insensible of it.

3. My special Answer was that [Spirit] in the last clause of that verse, is to be referred to sanctification, as it is in all other New Testament Scriptures, 2 Thess. 2. 13. 1 Pet. 1. 2. &c. and to be sanctified is highly attributed to the spirits efficiency; and as to the Text above, it is as if the order of the words had been thus: But ye are sanctified by the spirit of our God, but ye are justified by the Name of the Lord Jesus: I know, that the Teaching, Scanning Quakers, do convert the transposition in the Text, into a confusion, by confounding justification and sanctification: whereas the transposition in that Text, doth no more confound justification and sanctification, then the transposition in Mat. 7. 6. confounds Swine and Dogs: Give not (saith Christ) that which is holy to Dogs, neither cast your Pearl before Swine, lest they trample them under their feet, and turn again and rent you: Though turn again, and rent you, be in the last clause of the verse, yet it is to be referred to the Dogs, not to the Swine: for as Swine do trample under their feet, so Dogs do fly upon a man, renting and tearing him down: This instance plainly sheweth, that the translation in 1 Cor. 6. 11. above, doth not hinder the joining of sanctification to the Spirit, nor justification to the Name of the Lord Jesus alone, it being;

being according to the tenor of the whole New-Testament;

And instead of a *Reply*, Francis tells us of his experimental interest in that *Text*: saying, that he was washed and justified in himself from his sins: and at length he told us, how; *to wit*, in some measure: Hereupon I demanded, what the sins in particular were, from which he was in himself washed and justified in some measure? whether it were from *Theft*, or *Drunkenness*, *Oathes*, or *Adultery*? he replied, *I am not to tell thee*: then more seriously I requested the Assembly, to take notice of his want of knowledge in the *Scriptures*; inasmuch, as that he makes justification from sin, not only a work within him, but to be daily wrought in himself by measure, or degrees; which assertion of his, is directly contrary, to the manifold *Scriptures* of truth, which proved the third *Argument*, *to wit*, that our justification from sins, was at once finished and perfected (without us) on the *Cross*, by the offering of the one body of *Jesus Christ* once for all; and so already done by *Jesus Christ*, and in being, in him our head: nevertheless it was readily granted by me, *sc.* that all things relating to our washing and justification from sins, by that one sacrifice of the body of *Christ*, as above, is to be believed in for the remission of sins, and for the making of that blessed work (so already finished) effectual in us, it is to be received and wrought, not at once, but by degrees and in measure, by the working and operation of the *Spirit of God* in us, until Mortality be swallowed up of life; hereunto agrees the words of the *Apostle Paul*, *1 Tim. 2. 5. 6.* *The man Christ Jesus, who gave himself a ransom for all, to be justified in due time;* [*Gave*] referring to the time past, the work of ransom being already done, and perfected, [*To be justified*], *i. e.* by the spirit of *Faith* (*2 Cor. 4. 13.* and by its effects in the hearts of *Believers*, [*In due time*]) *i. e.* in God's appointed time: so then, when the spirit saith, as above *sc.* That the *Man Jesus Christ* gave himself a ransom [*For all*] *i. e.* for all them, by whom the ransom is believed on: and in whom the virtue and effects of the ransom are by the spirit influenced and wrought: these things are, according to the *Scriptures*, given by the inspiration of *God*, (*2 Tim. 3. 6.*) whereas this *Doctor's* new *D. vinity* (*to wit*, *That he is in himself washed and justified from his sins, in some measure*) 't is most false and dangerous *Doctrine*: for it doth clearly deny, that the *Messias, Jesus Christ* of *Nazareth*, hath at once by his own crucified body (without us) on the *Crosse*, finished *francifession*, and made an end of him, all which (and much more) is the joynt *Testimony* of the *Prophets* and *Apostles* concerning the *Man Jesus Christ*, and the work of ransom effected by him for sinners, while *ung-dly, unj st, and enemies to God*. *Rom. 5. 10.*

Note, that this truth, doth fully answer the *Quakers* cavil, about this

matter: how is sin (say they) finished without a Man, while no good is wrought within him: and seeing (as they further say) Christ works all things in us by his Spirit, how then can all things be finished by Christ without us, before any good is wrought by him in us?

Answ. It is most necessarily presupposed, that all things were finished by the Man Jesus Christ (as above explained) for satisfaction to his Fathers justice for sin, before we could receive that satisfaction by Faith, or its effect by the spirit within us: Now, its most certain, that before Faith (with its fruits and effects) was wrought in us by the spirit: we were unbelievers, ungodly, unjust, and enemies to God in our minds by wicked works, Col. 1. 21. then according to right reason; if the one had not been first wrought by Jesus Christ without us, it had been altogether impossible for the other to have been wrought in us, or received by Faith, and to witnessed unto by us; consider once more, if the Man Jesus Christ had not first given himself a ransome for our sins, we could not have received it by Faith, nor could it have been Testified or witnessed unto, by us: Moreover, let it be well observed, that all the righteousness of Sanctification that is in us from Christ, is but a fruit of that righteousness of Iustification, which Jesus Christ of Nazareth wrought out by his own personal obedience and sufferings upon the Crosse: yea, all the graces and operations of the spirit wrought in us, were thereby merited and purchased for us.

Therefore *Francis*, your being in yourself washed and justified from your sins, in some measure; is, plainly to deny that one Propitiatory Sacrifice, of the one crucified body of the true Man Jesus Christ, which can be no other then a wretched design, to blot out of our hearts the blessed Name and Remembrance of that one great propitiation once offered for sins, together with the redemption, righteousness and reconciliation to God, as already (in Christ our head and surety) purchased and perfected for us until, no other righteousness or redemption be known, but that of obedience to the Light (that unbloody Redeemer) which is (ye say) in every man that comes into the World: and thus, so much obedience to the Idol-light within, so much redemption, washing justifying and no more. (Here hence *Francis*, comes (thus in some measure in thy self) this is the voice of your Law-working spirit within: teaching, that he that doth these things shall live by them; The Pope without is become a Quakers Light within: I have now done with the enlargements upon his affirmation, to wit, That he was [in some measure] washed and justified in himself from his sins: The next Apparition is of

William Bullock again: And he tells us, the Law of the spirit of life in Christ Jesus, hath made us free from sin.

Answe. 1. I prayed him to tell me, where I might find those words, as uttered by him; he had been taught his *Answer*, i.e. *It is Scripture*: But I told him, that he had (according to a *Quakers* practice) mangled and abus'd that holy Text of *Scripture*, intended by him: Namely,

Rom. 8.2. *For the Law of the Spirit of life in Christ Jesus, hath made me free from the Law of sin and death;*

But he repeated [*Us*] for [*Me*] and free from sin: for, free from the law of sin, and left out the word [*Death.*]

2. I desired him, to frame his *Argument*, to prove the matter controver'ted, i.e. *That a Quaker pretended Saviour within him, is the true, not the false Christ*: But no *Argument* from the Text (nor any thing like it) was alledged by him, long failing perhaps, made him so empty.

There ore, 3. I said, That it is the Law of the Spirit of life (not in a *Quaker*, but) in Christ Jesus, and that there is no: (nor ever was) any other Jesus Christ, a Saviour from sin, but the Holy Child Jesus, born of Mary in Bethlehem, the City of David, *Luk. 2. 4, 11.* which Saviour is not to be found in any *Quaker*; and therefore this place of *Scripture* pretended by thee, falls short of maintaining your cause, as it respects the first part of the charge: which did appear on a due examination of the Text it self, in this manner, to wit.

Exam. *By the Spirit of Life in Christ Jesus, we are to understand, the Spirit which the Father gave him (as the Son of Man (without measure, *Job. 3. 34. Job. 1. 6.* Now from this fulness of Spiritual Life in Christ, Paul received such a degree of it, as made him free from the Law (i. e. from the reign and dominion) of sin, and from Death, *Rom. 6. 12, 14* (i. e. from the power of natural death) Note, that the Spirit in the Text above is set down two wayes:*

1. *By the Subject in whom it is; that is, in the Manhood of Christ's Person.*

2. *By the Effect; it is a spirit of life; if this life be not (from Christ's fulness) conveyed into us, we are but dead men, spiritually dead in sins, *Eph. 2. 1.* But when the spirit of life (from Christ's unmeasurable fulness) is derived to us, then we feel its law (or power) weakening and abolishing the Law (i. e.) the strength and Authority) of sin in us; and thereby sin hath now, no reigning, domineering power in or over us, nor can it condemn our persons: and thus, we are freed from the Law of sin & death.*

Note. Not to freed, as if we were simply delivered from both or either of these; as that we cannot afterwards sin, and die: but the meaning is, sin cannot rule, or exercise a command now over us, nor can it damn us; nor can the natural death hurt us: now tell me *william*, whether there be ought in this third Text of *Scripture* alledged by thee, that doth in

the least (though never so much strained) prove this first part of the charge against you, to be false ; for the mind of the Apostle therein is plain and evident, viz. that the law of the Spirit of life inherent in us, hath only a virtue to eat down the Law (or commanding power) of present sins, and to destroy the power of our natural death : what (I pray thee) is in all this, to prove a Quakers pretended Saviour within him, &c & surely William, either thou art very silly thy self, or thou dost think thy hearers to be so :

After him steps F. E: again, and said, the Scripture saith of Christ, *I in thee, and thou in me* : but he could not tell us, where to find the Scripture, that said those words of Christ.

Ans/w. That I did not remember any such Scripture, for myself, and for those spoken by him : to wit, *I in the* & *that thou in me* ; but this *Patent* must prate as he hath been taught ; howbeit, if it might be supposed (not granted) that Christ had said to any particular person, *I in thee, and thou in me* : It must needs follow, that the person of Christ was without (not within) him, to whom he then spake ; and the person of Christ, being the Believers only Saviour : this allegation, could not concern the charge before us.

1 is true, we read in Job 17:23: *I in them, and thou in me, that they may be made perfect in me* : i.e. in Oneness of affection ; for so it is interpreted, in the last clause of the same verse, sc. *and I have loved them as thou hast loved me* ; also in Job 14:20, *and you in me, and I in you* : these words do only signify the reciprocal love, that shall be fully experienced between Christ and his members, at the glorious resurrection of the just, as it is signified in the former part of that verse : *at that day, (namely of Christ's second comming in glory, ver. 18.) ye shall (sc. at that day) know that I am in my Father (i.e. in his love) and you in me (i.e. in my love) and I in you (i.e. in your love, ver. 21.)* Now Francis, if thou dost mean, either of these Scriptures, thou wilt be still at a loss : for it was the man Jesus Christ, which spake to his Disciples, and it is very strange, that thou wilt produce a Christ for evidence, in whom you do not believe : its a sign, that thou art almost spent ; I do not remember that he made any reply to ought said by me, as above : but as a mask for their nakedness, he urged another Scripture, (not naming where, as to the chapter or verse) to wit Christ saith of himself, *I am Alpha and Omega* :

Rev. 1:1. *I am Alpha and Omega, the beginning and the ending saith the Lord, which is, and which was, and which is to come.* The Alraighy, after the reciting of this Scripture, I expected an Argument, to be drawn from thence by the Disputant, to prove the thing for which he brought it ; But it seems Franks Seducers could never make him capable of formal

Argumentations, which desirer, constrained me to insist upon the explication (herein more fully and distinctly enlarged) of those Texts of Scripture, which (for the most part) were only repeated by the titular Disputants, and that many times after their own most presumptuous mode and manner, adding or diminishing contrary to Gods command, *Deut. 4. 2.* But I proceed to the Text it self:

Ans. The place of Scripture above, *sc. Rev. 1. 8.* consists of three parts: First part, *I am Alpha and Omega*, in these words Christ's creating power is Metaphorically expressed, being the first and last letters in the Greek Alphabet; which (by a figurative speech) are applied to any beginning and end; and are here interpreted, by the next words, namely, the Beginning and the Ending: which Phrases, do signifie unto us Christ's divine Nature, eternal Power, and Godhead, as in *Job. 1. ver. 1.* *In the beginning was the Word, and the Word was God,* (*sc. God the Son*) and in *Col. 1. 16.* *All things were created by him* (his dear Son, *ver. 13.*) and for him (*sc. for his glory, as the ultimate end, Rom. 11. 36.*) this therefore is the meaning of [*I am Alpha and Omega*] that is, Christ is the efficient cause of all things, and the end also, whither all things are referred: that he hath at first created all things, and that for his own glory alone.

Second part, *Saith the Lord*, which words, denote Christ the faithful promiser; for all the promises of God are in him, *2 Cor. 1. 20.* in him, i.e. in the manhood of Christ's person, *Col. 2. 9.* hereunto agrees the title [*Lord.*] which is mostly appropriated to Christ's humane nature, as before his Birth, *Luk. 1. 43.* *And whence is this to me, that the Mother of my Lord should come to me;* and on the day of his birth, *Chap 2. ver. 11.* *For to you is born this day, a Saviour, which is Christ the Lord:* and afterwards, *Joh. 13. ver. 13. 14.* *To call me Master, and Lord, for so I am:* *If I then your Lord and Master, have washed your feet:* Also, after his resurrection, *Luk. 24. 34.* saying, *The Lord hath risen indeed, and hath appeared to Simon,* *ver. 39.* *Bebold my hands and my feet, that it is I my self,* (meaning, your Lord and Master), and likewise after his ascension, *Act. 22. 8.* *And I answered, who are thou Lord?* and he said unto me, *I am Jesus of Nazareth, whom thou persecutest:* to these many more might be added, to evidence that by [*Lord*] in the Text above, the manhood of Christ's person is to be understood, at least not to be excluded: For in *ver. 11.* Christ saith, *I am Alpha and Omega, the first, and the last.* here *Alpha and Omega,* are explained by the terms [*Of the first and the last*] that is to say, the Lord Christ is the first, so wit substituting in the beginning with God, and equal with the Father; and the last, having taken the form of a Servant, i.e. of the meanest man, and so last in reputation, *Pbil. 2. 6, 7.*

16. *The Quakers in Barbudas Tryed,*

Third part; which is, and which was, and which is to come, the Almighty: by the distribution of the threefold time, is meant (as Aretas, and Brightman on the 4th. ver. 1.) the trinity of persons, which is, or *I am*, (as in the first part) are here of the same import, and do refer to the Father, *Exod. 3. 14.* and which was, to the Son, *Joh. 1. ver. 1.* And which is come, to the Holy Ghost, *John. 16. 8, 13.*

The Almighty; This last word of the ver. 1, denotes the omnipotency, eternal essence, and Godhead of Christ's person: the sum of both (sc. 1. & 1.) ver. 1. above, do reveal unto us only two things.

1. The union of the two Natures in the person of Christ; namely; that he was and is true God, and true man in one person.

2. The Trinity of persons, in the unity of Essence.

Now Francis; doest thou think, that either of these things (containing the true sense, of the Texts alledged by thee) will prove your cause, That a Quakers pretended Saviour within him, is the true Christ: surely, thou canst not be so brutish as to think so, but rather the contrary, sc. That it is the false Christ, the Devil: this Conclusion made Patience (an un-
patient), Bullock, she being unable to forbear any longer, calls to me, What (quoth she) dost thou make our Christ within us, to be the Devil?

To her I made Answer: saying, that I did solemnly, and with much reverence (as in the presence of God, to whom I must shortly be accountable for my words) declare, that I do most assuredly know, that a Quakers pretended Christ within him, is the false Christ, the Devil, whom ye ignorantly believe in, and worship, and with whom ye will be damned in Hell, if ye repent not; to this most serious Declaration, she made no reply at all:

But F. E. forthwith replied, saying; Thou hast no warrant from the Scripture, thus to speak: I told him, that I had sufficient warrant from the Scriptures, to make good what I had (in the fear of God) declared; and so I with I alledged the words of Jesus Christ of Nazareth himself, *Joh. 8. 24.* I said therefore unto you, that ye shall die in your sins, this Scripture silenced him likewise, and thereupon I told him, that the true Christ had stopt his mouth.

Let me here add some other Scriptures, for some further warrant, as *Joh. 3. 18.* He that believeth not (sc. on the Son of God) sent into the World, ver. 17.) is condemned already, that is, he is as sure to be damned, as if he was actually in Hell: and in ver. 36. He that believeth not on the Son (sc. born of Mary, *Luk. 1. 35, 1.*) shall not see life, but the wrath of God abideth on him: likewise in *Luk. 19. 14.* And his Citizens hated him, (sc. the Son of Man, the Saviour, ver. 10) and sent a message after him, saying, We will not have this Man to reign over us: let it be here well noted, that

the true Christ calls those Citizens his Enemies, and such Enemies as he would destroy, ver. 27. But those mine Enemies, which would not that I (the Son of Man, ver. 10. above) should reign over them, bring bitter; and slay them before me: in Mark also, Chap. 16. ver. 16. He that believeth not (sc. on Jesus risen from the dead, ver. 9.) shall be damned.

Now Frank, didst not thou speak under the Power of Satan, when thou didst so openly and confidently affirm, that I had no warrant to speak as I did, when I spake to thy fellow-Labourer in the work of the false Christ?

The next Bolt was shot by William Bullock, and he tells us, The Light makes manifest; lifting up his voice louder and louder, crying out, tell me, tell me, the true, and real meaning of those words; the Light makes manifest: I surely thought, that his lewd Lowing, and Bellowing, was to prevent my asking of him, where those words might be found in the Scriptures; which I did forbear to ask, because I knew his Answer, (sc. tis Scripture.)

Ans/w. 1. I told him, that he was at his old trade of mangling the Scriptures: and then shewed him wherein; namely, that it was not the Light maketh manifest; but whatsoever doth make manifest, is Light: which, the Text made to appear, in Eph. 5. 13. But all things that are reproved, are made manifest by the Light: for, whatsoever doth make manifest is light.

2. By Light, here; we are to understand, a Sin-reproving-light: insomuch as the latter part, doth interpret the former part of the verse, sc. But all things that are reproved, are made manifest by the Light, (i.e. by the Light of Scripture) whence Paul argues thus: for whatsoever doth make manifest, (in a way of Reproof) is light (sc. Scriptural light as before) for, the written Scriptures are frequently described by Light, Psal. 119. 105. Thy Word is a Light unto my path, Isai. 8. 20. To the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them: Here, the written Word (such, was the Law and Testimony) is the only manifesting, and so determining-light, either for reprehension, or satisfaction (in cases of error and doubts,) and the reason of it, is assigned by the Apostle, 2 Tim. 3. 16. All Scripture is given by inspiration of God, and is profitable for Reproof, for Instruction (on manifestation) and hereunto agrees the words of our Lord and Saviour, Joh. 3. 26, 21. For every one that doth evil hateth the Light, neither cometh to the Light, lest his deeds should be reproved: But he that doth truth, cometh to the Light, that his deeds may be made manifest.

3. By Light (in these verses) Christ understands the Doctrinal-light (contained in the written Scripture of the New-Testament,) which was preached

33. *which* doth *Tell* *Quakers in Barmudas Tried,*
preached by him, and his Apostles: hence it is, that the Lord Christ, Joh.
8. 12. and his Apostles, Mat. 5. 14. are called the *light of the world.*

2. That this Light, doth reprove, ver. 20. and manifest, ver. 21. well
then William, thy demand is granted thee; namely, that the true and real
meaning of the Text (intended by thee) is this: to wit, That the light
of Scripture, doth make reproved evils manifest, or evils manifest, which are
to be reproved: this being the true and real meaning, how doth it prove
the thing designed? sc. That the light within them, is the true, not the false
Christ: I hope, thou art not such a Bullock, as to think it the true
Christ. Now forasmuch as that I have the advantage of more liberty
(without interruption) to enlarge, I will shew thee (Ms. B.) two things
(from the Light) in the Text recited by thee, as above.

First. That the Light of Scripture, doth make some of a Quakers
evils manifest. *and* *where* *I shew* *the* *place* *of* *what* *I do* *say* *in* *the* *Text*

Secondly, That it doth reprove those their evils.

For the first, sc. That the Light of Scripture, doth manifest some of
a Quakers evils. v. As 1. The evils of Antichristianisme, 2. Joh. ver. 7. For
many Deceivers are entered into the world, who confess not that Jesus Christ is
come in the flesh, this is a deceiver and an Antichrist.

Observe by the way, when ever this Text of Scripture is mentioned
against the Quakers, they presently frame a pretence, whereby they
would seem to go off with some credit: telling us, that we make a man of
straw, and then knock him down: for who is it (say they) of us, that
doth deny Jesus Christ is come in the flesh; we do (say they) confess
that Jesus Christ is come in the flesh, that he suffered, and died in the
flesh.

Ans. This is such a pitiful shift, nay, such a deceitful covering, that
the weakest eye may look through it: they well know, how unable they
are to deal with the Arguments, which are in the inspired Scriptures of
God, against the feigned light Christ within them, have therefore made
the hole above, to creep out at: but this their joggle, is no other, then
what hath been already discovered: namely, That it was not the visible
body of Christ's flesh, which was or is Christ the Saviour, but the Christ
in that appearing body of his flesh; and as the Christ was in this his
flesh, so he is in every mans flesh that comes into the world. And hence
it is, that a Teaching Quaker, when he is prating of the *Idol-light* within, he
lays his hand upon his breast; saying, Jesus Christ is manifest in this flesh:

(meaning in his real flesh: but Christ's flesh was only in shew and appear-
ance) & Tis their folly brings to mind, what Mr. Haworth a converted
Quaker, doth assert in his Epistle to John Crook, a Teaching Quaker,
lately in discourse with some Quakers, who held, that

“it was the Light within, that was crucified without the Gates of Jerusalem: And in the same Epistle, he further saith, I can never forget James Nayler, whom I saw suffer, and what was the fruit of that Spirit by which he was sted, was he not strangely lifted up in Pride, to make himself the Master, and take divine Worship to himself: For (saith he) John Bolton told me, that he stood by and saw three Women, one ate, and he, fall down and worship him, and one of them in her bowings, said he was wrong. Thy Name is no more James, but I Am: And James Nayler told John Bolton, that if he worshipped his body, he shoul refuse it, but if that within him he would accept it: Hereunto agrees William Harrington D. Etine (at the time of the Disputation), we do (quoth he) deny the outside Christ, to be the true Christ and Saviour; so then, according to this Dabbers Divinity: there is another Christ, namely, an inside Christ, which he doth worship and believe in, for his salvation from sin and wrath: But I shall tell him more of my mind, in its due place.

I now return to some further consideration, of what they have above affirmed; which is, that they do not deny (but confess) that Jesus Christ is considered as distinct from the flesh: and therefore (according to a Quakers Faith) the true Christ and Saviour is within the flesh: that is, (as to their sense) in the flesh, of every man that comes into the world, and therefore (as they say) they are neither *Deceivers* nor *Antichrists*: To clear this smoaky coil:

Answer. These words [*In the flesh*] though they are frequently inserted in the Scriptures of Truth, yet do never signify a thing distinct from the flesh, but always the flesh it self, as it may appear by manifold instances (referring to mankind flesh, consisting of Soul and Body, the true or whole man) Gen. 17. 24. 25. Abraham and Ishmael, circumcised in the flesh, i. e. the flesh it self was circumcised, Rom. 2. 28. outward in the flesh, i. e. the outside flesh, 1 Cor. 7. 28. Such shall have trouble in the flesh, i. e. their bodies of flesh shall have trouble: furthermore, the Apostle puts this matter beyond all Dispute, Phil. 1. 22. But if I live in the flesh, i. e. to abide in the flesh, ver. 24. which he explains in ver. 25. I know, that I shall abide and continue with you all, i. e. I (Paul, true man, consisting of Soul and Body) know that I shall abide with you; wherein it is most plain that his *Propheticall* (in the flesh) doth not denote a thing distinct from the flesh, but the very mankind flesh it self. For here, by Paul’s being in the flesh, he understandeth his whole man: Howbeit, let me improve these last verses a little more, by propounding thence a Question.

Quest. What is it to confess that Paul is come in the flesh?

Ans. It is to confess, that Paul is come true man, consisting of Soul

and body (as above, ver. 25.) And consequently, not to confess that *Paul* is come true man, is to deny him come in the flesh:

But, to say that *Paul* is come in the flesh; doth signify sc. *Paul* is to be considered as distinct from his body of Flesh: And so to be in the flesh of every man that comes into the world, would be an interpretation, not only contrary to the Scripture, above, but so absurd and irrational, as becoming none but seduced; seducing *Quakers*: from whence I may safely infer: That whosoever doth not confess that Jesus Christ is come true man, consisting of Soul and Body, doth deny that Jesus Christ is come in the Flesh; But Teaching, Seducing *Quakers*, do not confess that Jesus Christ is come true man, consisting of Soul and Body: Ergo, they do deny that Jesus Christ is come in the Flesh: And by good consequence from the whole, they cannot deny (unless they will deny truth in God) themselves to be *Deceivers* and *Antichrists*: Moreover the same Apostle *John*, puts a Question, 1 Joh. 2.22. Who is a Liar? and then answers it: But he that denieth that Jesus is the Christ; and forthwith adds, he is Antichrist: well then, according to the Scripture of truth, he that denieth that Jesus is the Christ, is a Liar and an Antichrist: But a Teaching *Quaker* doth deny Jesus, to be the Christ: Ergo, a Teaching *Quaker* is (by the spirit of Testimony) a Liar and an Antichrist: The Proposition, being the words of that Scripture, ver. 22. may not be gainsaid: the Assumption I do prove thus: The Jesus intended by the Apostle, is Jesus born of Mary, (who is called Christ, Mat. 1.16.) the Jesus of Nazareth a man approved of God among the Jews, Act. 2.23. But a Teaching *Quaker* doth deny Jesus of Nazareth (born of Mary) a man approved of God among the Jews, to be the Christ; and therefore the Conclusion is undeniable: sc. That a Teaching *Quaker* doth deny that Jesus is the Christ: And as this is undeniable, so is the other; namely, That a Teaching *Quaker* is a Liar and an Antichrist: which is further evinced, 1 Joh. 4.3. And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist: (in the flesh, here is put for the flesh it self) as in Scriptures aforementioned: now to deny Christ's Manhood to be a Saviour, is to deny Jesus to be the Christ.

Secondly, As the Light of Scripture doth manifest, Teaching *Quakers* (especially) to be Liars, *Deceivers*, and *Antichrists*, (yea the Spirit of Antichrist) so it doth also reprove them:

1. Because, as such, they are of the Dragon and Beast, making War with the Lamb, Rev. 13.9, 10: The Man Jesus, Joh. 1.39, 30. and the faith delivered to the Saints.

2. As such, they are Contradictors and Blasphemers of the Truth, which the Holy Men of God spake, as they were moved by the Holy Ghost,

Ghost, 2 Pet. 1. 21. For instance, Job. 3. 14. And the Word, (God, ver. 1.) was made flesh [Flesh] i.e. true man: for he dwelt among us, (the Jews,) and we beheld the Glory of him, (this dweller among us) concerning whom, the Witness-bearer (sent of God, ver. 6) bare Record, that he was a true man, ver. 30: thereby witnessing, That Jesus Christ was true Man, as well as true God, and both in his one person: which Article of our Christian Faith, is denied by most Teaching Quakers. Another Instance we have, Chap. 3. 16. God was manifest in the flesh, i.e. Mankind flesh, or true and whole Man; for so the Phrase (in the Flesh) cannoter, as it hath been already cleared from the Scriptures of God: so that, [God was manifest in the flesh] doth not teach us that God is to be considered as distinct from the flesh; but that God was manifest flesh, real man-kind flesh; and thereby the Godhead and the Manhood were united in the one person of Christ, and made manifest to the Apostles bodily senses, of seeing, hearing, and feeling; Job. chap. 1. ver. 1, 2.

Likewise Paul, Act. 63. 38: Through this Man is preached unto you the forgiveness of sins: through (or by ver. 39.) This Man, viz. The man Jesus of Nazareth, who by the wicked hands of the Jews, was slain, and hanged on a tree: and then, by God the Father raised from the dead the third day, and exalted to be a Saviour to give remission of sins, Act. 2. 22. Chap. 5. 29, 30: through [This Man] is preached the forgiveness of sins as above: For so hath the Lord commanded us, ver. 47. at which commanded Preaching, the wicked Jews were filled with envy, and spake (as Teaching Quakers do) against those things spoken by Paul (as above) contradicting and blaspheming, ver. 43. So much for your first evil manifested and reproved by the Light of divine Scripture: though there are many professed evils among Quakers, which the Light of holy Scripture doth manifest and reprove: yet, I shall now make mention but of one more, because I would not be too voluminous:

The Second Evil: is, The professed perfection of a Quakers seeming Sanctity, consisting in [Thou and Thee] thereby denying all reverential respects to any sort of men, of what rank or quality soever.

For method sake: we will in the first place, hear what they have to say for themselves, touching this matter:

1. They are apt to say, (because they have often said it) that [Thou] and [You] are of distinct significations in Scripture, and likewise [Thee] and [You] the one signifying a Singular, the other a Plural.

Answe. These terms of (thou, thee and you) are not alwayes in Scripture of distinct significations: as it appears, Lev. 19. 12. Ye (or you) shall not swear by my Name falsely, neither shall thou profane the Name of thy God: In this Scripture, *Ye* (or *You*) and *Thou*, are of the same signification.

ication: and in *Jer. 3. 12.* Return thou, backsliding *Israel*, and I will not cause my anger to fall upon you: here likewise, thou and you, are of the same signification: again, in *Luk. 17. 21.* the Kingdom of God is within you; you, here doth (in your sense) signify each particular Quaker.

2. Nor are these words (sc. thee and you) always in Scripture of distinct significations, as in *Deut. 28. 9.* herein, thee, (a singular) and *holy People* (a plural) are of the same signification, so in *Isai. 26. 20.* here *People* and *thou* are of the same import: To these Scriptures (would it not render me tedious to the Reader) I might add many more, to gain-say this their trifling Assertion; for you and thou are oft in Scripture and reason convertible terms, for instance, *thou* in the Decalogue is indefinitely understood.

2. They are ready to affirm, sc. To salute a single person, under the notion [You], is both improper, and irrational; for it were to confound singular, and plural in point of right reason:

Ans. It's neither, for its not improper, nor irrational, to say to a single man, This Youth is your Son; for you are his Father, which to do, is as proper and rational, as to say, *thou* art his Father, and the reason is because (you and your) are of the same nature: insomuch as the one is derived from the other: Now as [Your] is applicable to and as to many, so is (You) likewise. Again it is both proper and rational to call a single person, This house is your house, for you have a good title to it; which is as proper and rational, as to say, *thou* hast a good title to the house, (and consequently it is not only irrational to affirm, that this doth as well confound the terms of (thou and you).) Its Diabolical to inform (as this Quakers do) that thou and thee, making it the daily truth, for your levelling-inflamm'd-pride.

3. They say for themselves; That holy men (in the Scriptures) did use the words (thou and thee) not only one to another, but to God himself:

Ans. This is granted; howbeit I pray, can any of you Quakers produce me one holy Man (in Scripture expressed) which used these words (thou and thee) that he might thereby take occasion to deny (as ye wickedly do) all reverential respects to any sort of men, of what rank or quality soever: sure I am, ye cannot produce me one such man; for this brutish kind of practice, is contrary to the manifold Precepts and Presidents also, in the Scriptures of truth, as afterwards shall plainly appear. Indeed we Christians do acknowledge, that holy men (in Scripture) did use the words (thou and thee) not only one to another, but to God himself, for two eminent Reasons:

1. That they might thereby be kept to the unity of the Godhead; for although

although Jehovah is Father, Son, and Holy Ghost, yet he is not three Gods, but one; therefore holy men holding their minds to the unity of the essence; *Thou* and *Thou*, were (and are) most proper and necessary to preserve their minds from a plurality of Gods: But this ground cannot be pleaded by a Quaker, who denieh a Trinity in Unity, and so, he denies the only true God.

2. *Reas.* Holy men used these words (*thou* and *thee*) to God, and one to another, as occasionally they were by *Holy Spirit*, drawn out to either of these words (*i.e.* *thou* or *thee*) for all Scripture is given by inspiration of God, 2 Tim. 3. 16. and in 2 Pet. 1. 21. Holy men of God spake as they were moved by the *Holy Ghost*; so then, its plain that Holy men (in Scripture) spake these words (*thou* and *thee*) to God, and one to another; but it was then, when they were moved therunto by the *Holy Ghost*; but I pray, do ye Quakers never use those words (*thou* and *thee*) but then when ye are occasionally drawn out, or moved by the *Holy Ghost* to either: if any of you, should be so notoriously vile, as to fater the use of those words (*thou* and *thee*) upon the *Spirit*; would not the *Holy Ghost* tell thee, that thou art of thy Father the Devil, who is a liar from the beginning.

Again, Although holy men frequently used those words, as above; yet they never thereby took occasion to deny, but ever used reverential respects to all sorts of persons, according to their rank and quality: as for instance, Abraham, Gen. 18. 1, 2, 3. as he sat in the Tent-door, he lift up his eyes and looked, and lo, three men (Angels unawares) stood by him, and when he saw them, he ran to meet them from the Tent-door, and bowed himself to the ground, and said my Lord: And David, 1 Sam. 20. 41. rose out of his place, and fell on his face to the ground, and bowed himself three times to Jonathan: Again, in the 1 Sam. 25. 23, 25. Abigail saw David, and fell before him, on her face, and bowed her self to the ground, and called him Lord: Likewise Ruth, Chap. 2. 10. She fell on her face, and bowed her self to the ground to Boaz: And in ver. 4. Boaz courteously said to the Reapers, the Lord be with you; and they (in reverential respects) to him, Answered, the Lord bless thee. Furthermore, we read of reverential respects, between Abraham, and his Idolatrous Neighbours, Gen. 23. 7. Abraham stood up, and bowed himself to the People of the Land, even to the children of Heth, and ver. 8. he communed with them saying, if it be your mind: And ver. 5. the children of Heth answered Abraham, saying, bear us my Lord: thou art a Prince of God amongst us. And Solomon also, 1 King. 2. 19. arose from his Throne, and bowed himself to his Mother; and Joseph, Gen. 28. 12. bowed himself to his Father Jacob, with his face towards the ground: And in the 2 Pet. 3. 6. Sarah obeyed Abraham, and called him Lord:

The Quakers in Barmudas Tryed.

unto these Presidents, many more might be alledged: Thus we see, though these holy persons often used (thou and thee) yet, they ever used reverential respects to all sorts of men; and that according to Gods express command, as *Lev. 19.32.* *Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God, I am the Lord.* Thus Moses by Gods own inspiration: but this ye Quakers do not: therefore the Light of this Scripture reproves you, as no Fearers of God: *And Exod. 20.12.* *Honour thy Father and thy Mother,* which is also recited by the Apostle, *Eph. 6.2.* *Honour thy Father and thy Mother,* which is the first Commandment with promise: Note this Commandment comprehends not only Natural Parents, *Heb. 12.9.* the Fathers of our flesh, but the Fathers of our Country, as civil Magistrates and Rulers, *Isai. 49.23.* yea, likewise Spiritual Fathers, as Gospel Ministers are phrased by *Paul,* *1 Cor. 4.15.* we read, that in our Saviours time, there were some proud Preachers, who inclined much towards this Principle and practice of a Quaker, (but not in so bad a sense) *Mark 7.10.* ye (saith Christ) suffer him no more to do ought for his Father and Mother, making the Word of God (the commandment above) of none effect; and indeed as much more do the Quakers. *Paul* also, by the same inspiration of God, *Rom. 13.7.* *Render therefore to all (meaning higher Powers and Rulers, ver. 1,2.) their dues, honour to whom honour:* and the Apostle, *1 Pet. 2.17.* *Honour all men, especially in places of honour) fear God, honour the King, as Supreme and Governor, sent by him.* Moreover, *1 Tim. 5.3.* *Honour Widows, that are Widows indeed;* and in *ver. 17.* *Let the Elders that Rule well, be counted worthy of double honour, especially they that labour in the Word and Doctrine.* These Precepts are given by the inspiration of God, and consequently are obligatory on Conscience, to be performed in that useful, commendable, and necessary duty of reverential respects aforescore declared: and which hath been (in conscience of Gods strict, and indispensible command) obeyed by the holy Presidents above.

Secondly, As the light of Scripture hath manifested this your second evil also; even so likewise the Light of Scripture doth reprove it.

1. It reproves you, as such who want the fear of God, as above, *Lev. 19.32.* and as such, who harden their hearts against, not only the many Preceptors above, to bind the Conscience, but the many Presidents to evidence the practice; Now, as both are manifest reprovers of you, so I wish they might make you not only ashamed of your sneaking, surley, dumb, and scurvy carriage towards Christians: but also convince you, that this kind of Behaviour, is not in the written Scripture without, but from the pretended unwritten Scripture (that Idol-light) within: proudly contemning the sacred Oracles of God, above asserted. And which

which is thus further argued: what can the Saints (in all places and Countries) be more sensible of, then that the generality of Quakers, do purposely use those words (*thou* and *thee*) to deny all reverential respects to any sort of men, of what rank and quality soever: that by that means, they may intrude themselves to be equal with any of what rank or sort soever: nay, thereby to advance themselves, above all men, under the notion of a seeming perfection, which is a manifest product of their (God and Man) provoking pride: according to that of the Psalmist, *Psal. 123.4.* *Our soul is exceedingly filled with the scorning, and contempt of the proud:* and how is the Prophesie fulfilled in you, *Isai. 3. 5.* *The child shall behave himself proudly against the antient, and the base against the Honourable:* and observe ye well the words of the Lord Christ, *Mark 7.22.* *Deceit, Blasphemy, Pride, Foolishness:* of these four links, hath Satan made your Chain of darkness; which is most evident, from a due consideration of the foregoing truths: Oh, how suitable is the Prophets Vision to a Quakers condition, *Obad. 1. ver. 1, 2.* *Behold, I have made thee small, thou art greatly despised, the pride of thy heart hath deceived thee, &c.* From the whole be ye advised.

1. To cease from making your Idolized *Thou* and *Thee*, (the spring of your scurvy and surly deportment) with their mask, to wit, that holy men (in Scripture recorded) did oft use (*thou* and *thee*) one to another; and to God himself: Now, what is your design herein? can it be ought else, then to put a cheat on the judgements of some ignorant creatures: as thus, 'Oh surely (say they) the Quakers do make Conscience of the Scripture for their warrant and authority; thus poor ignorant ones are deluded by your equivocations: though its most certain, that the Scripture nowhere commands a Quaker to (*thou* or *thee*) any man, much less Christian Rulers, Governors and Magistrates, (yet these things the unmanly Quakers will do) But the Scripture doth command all men to pray for Rulers, Governors and Magistrates, to submit unto them, and to give the honour which is due to them, as Fathers of the Country, (*1 Tim. 2. 1, 2. 1 Pet. 2. 13. Isai. 49. 23*) (yet these things they will not do) so that in a word of truth, the professed perfection of a seemingly sanctified Quaker, is a conscience of obeying his proud lusts, and disobeying Gods inspired Laws.

2. Cease from calling the reverential Presidents above, the corruptions that are in the World through Lust: for this is to make the fore expressed precepts of God, and the practices of his eminent Saints, guilty of these corruptions: but its no new thing, for a Quaker boldly to Blaspheme.

3. Cease from wrecking the Holy Scriptures: especially that of Christ

himself, John 5.44. How can ye believe, which receive honour one of another, The other part of the verse (giving light to these words) is usually omitted by them, sc. and seek not the honour that cometh from God only.

Quest. What is that Honour which cometh from God only?

Answe. The 23d. verse tells us; All men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him, (meaning, to fulfill all righteousness, Mat. 3.15.) Its then clear, that the Son of God, is the honour intended above; if any ask, who is this Son of God? the good Angel tells us, Luk. 1.35. That body, thing, which shall be born of thee, (Mary, ver. 34.) shall be called the Son of God: so then the Man Jesus Christ, is the honour, that cometh from God only; which honour the Jews, (like the Quakers,) received not, as this Son of God told them, ver. 43. I am come in my Fathers Name, and ye receive me not (sc. by Faith,) hence Christ infers, ver. 44. above, How can ye believe, which receive Honour one of another, and seek not the Honour which cometh from God only.

Now the Honour which the Pharisees received one of another, was the Doctrine of Justification, and Eternal Life, by the works and righteousness of the Law, fulfilled in and by the Son of God alone: which righteousness of the Son, is the justifying and saving honour, that cometh from God only, to right Believers: will it hence follow, because the proud Pharisees took divine honour to themselves, and thereby received honour one of another, therefore civil honour ought not to be given one to another: let me tell you, ye Quakers could not have brought a Scripture more full against your selves: for, under Heaven, there are not a People to be found, that receive more honour one of another, then the men of your ~~see~~ do: For ye affirm, and boldly teach, That he who made Heaven and Earth, Angels, Principalities and Powers, that hath a Name above every Name that is named: King of Kings, and Lord of Lords, the Prince and only Saviour, that gives repentance, and remission of sins, is in each of your vile bodies. Its not to be wondred at, that ye are so possessed with the infernal Spirit of superlative pride against Jesus of Nazareth, the man approved of God, and all true Believers on, and lovers of him. So much for some further satisfaction to William Bullock; and his Light making manifest: The next to him was,

F. E. He makes another motion, on the behalf of his Client (the false Christ, and pretended Saviour within him), to wit, The blood of Jesus Christ cleanseth us from all sin: The Text intended by him, is in the 1 Joh. 1.7. And the Blood of Jesus Christ his Son [His Son he left out] clea-
seth us from all sin.

Answe. Nor, doth this Text of Scripture, prove the thing for which it

is brought: For, 1. Jesus Christ the Son of God, in this 7th. verse, is that Word of Life, which the Apostles, ver. 1, 2, had heard and seen with their eyes, and looked upon, and with their hands had handled; who could be no other than the Man *Jesus Christ*, which to prove, they bring in the operations of three of their five senses: Now, this Man *Jesus Christ* the Son of God, as such, he cannot be in a *Quaker*.

2. By the Blood of this Son of God, is meant the grievous sufferings, pains, and tortures, which he endured on the Cross to the death; and therefore called the *Blood of the Cross*, Col. 1.20, as the Man *Jesus Christ*, cannot be in a *Quaker*, so consequently, his bloody sufferings cannot be in a *Quaker*.

3. That this blood of Christ cleanseth (meaning all right Believers on it) from all sin, i.e. from all the pains, and eternal sufferings due to the nature of sin: for (cleansing) here, is the same with washing, in Rom. 1.3. And from *Jesus Christ*, the faithful Witness, that loved us, and washed us from our sins in his own blood, i. e. in the sufferings of the Manhood of his person: for the former part of the verse, concerns Christ's Propetrical Office: and the latter part, his Priestly Office; which referred to Christ's humane Nature: and for that reason, the cleansing, or washing cannot be within, but without us, sc. in Heaven, Heb. 10.19. Having therefore Brethren boldness to enter into the Holiest, by the blood of *Jesus*: So then, to be cleansed from all sin by Christ's blood, is to be acquitted and justified in the sight of God, from all the deserved miseries of sin, as Rom. 5.8,9. But God commendeth his love towards us; in that while we were yet sinners, Christ died for us: much more then being now justified by his blood, we shall be saved from wrath, through him: And the same Apostle tells us, Col. 1.21,22. *Ist* now hath he reconciled; in the body of his flesh through death, (or through the death of his body of flesh, Heb. 10.20.) *To present you holy, and unblamable, and unreprouable in his sight*, (not in our selves) for, Rom. 4.5. *He justifieth the ungodly*; Abraham was justified in the righteousness of Christ's person, when he had some ungodliness in his own person: a Believer is compleat in Christ bodily, Col. 2.8,9,10. when he hath some incompleatness in his own body: In a word, these things do clear this Truth, Namely, *To be cleansed from all sin by the blood of Jesus Christ*, is to be understood, for a cleansing from all the guilt, and passive fruits and effects of sin: but not for a cleansing (as in your sense) from all the movings, and actings of sin, in or by us while in this World, which the following verses make most plain: for even they which are by the blood of *Jesus Christ*, cleansed from all sin, ver. 7,8. *They have sin*, and in ver. 9. *ought to confess their sin*: Now *Francis*, upon the whole it doth appear, that the Patterns cut out by thee, do still come short of

the measure; which plainly argues, thou art not (as yet) thy Crafts-
master; yea this was manifested, by thy Answer to this Question:
so wit,

Quest. Whether the Saints was cleansed from all sin by the water of regen-
eration, or by the blood of justification?

Thy Answer was, by the water; which gave occasion to sundry persons
to laugh at him: But he endeavoured to compose them, saying, it is no
laughing matter, but indeed matter of melting pity, that thy seduced Syna-
gogue of Libertines, should be led by so blind a Seducer. The next after F.
E. was William Bullock again; alledging, But a Body hast thou prepared me:
which he repeated again and again, and then most earnestly called upon
me, tell me, what is meant by [Me] for whom that body was pre-
pared? and what that body prepared was? the same was, as eagerly re-
quired by Francois Eastlack and William Harris. The place of Scrip-
ture intended by them, was Heb. 10.5. But a Body hast thou prepared
me.

I Answered: By [Thou] God the Father is meant; by [Me] the
Godhead of the Son: by a Body prepared, the Manhood united to the
God-head of the Son. And hereunto agrees the former part of the
5th. verse, wherefore when he (Christ God-man) cometh into the world, he
Faith, Sacrifice and offering thou wouldest not (or didst not desire) and
therefore were refused by God: it being impossible, that they should
purge sin, ver. 4. For it is impossible that the blood of Bulls, and of Goats,
should take away sin: But a body hast thou prepared me: (meaning, to re-
ceive and do his Fathers will, in taking sin away, Heb. 1.29.) God the Son
having now taken, and put on the body of flesh, prepared for him as a-
bove; he now undertakes the great work of satisfying Gods Justice for
sin; (and so to take away sin) saying, ver. 7. Do I come to do thy will, O
God. And why? he tells us, [In the volume of the Book it is written of
me] i. e. in the Record of thy Decree, from everlasting is clear for it,
that I am he, whom thou (O Father) hast instituted and ordained to
do thy will, for the taking away of sin:

For ver. 10. By the which will, we are sanctified (or saved) through
the offering of the body of Jesus Christ once for all: So then the body of
offered in the 10th verse, was the body prepared in the 5th verse: But
the body of Jesus Christ offered, was a real man-kind body, as the Spirit
of Truth witnesseth. Ver. 12. But this [Man] after he had offered one
Sacrifice for sin, for ever sat down on the right hand of God: here hence
it is manifest, that the very offering of the body of Jesus Christ, could
not have saved us, but by the will and ordination of the Father, who pre-
pared

pared that body, for Christ's hanging and dying on the Cross had not delivered us from the pains of the eternal death, unless it had been written in the volume of the book: Its most sure, all that our Lord Christ did, or suffered (in his Soul and Body (for us, had not satisfied the justice of God for sin, if God had not appointed, that Christ his Son (made of a Woman, Gal. 4.4.) should be sent forth, to come into the World, to do, and suffer those things for the satisfying his justice; to the taking away of sin; upon the whole, I did inter, that the true Christ, and our only Saviour, must necessarily be both without and above us: Here I made some pause, to invite a Reply; but they were silent, at which I much marvelled, inasmuch as sundry of the leading Quakers, had imprinted so many corrupt glosses on those words, it may be 'twas forgotten; as the Preface notes [But a body hast thou prepared me.] As thus,

The Body prepared (say they) was prepared in Heaven, and brought by Christ into the Virgin's Womb, which body, they call a Mystical, Invisible, Spiritual, Heavely body of Flesh and Blood: and wothal, that the Mystical, Invisible Body (still the Idol light Christ within) is the true and only Saviour: whose Birth, Death, Resurrection, and Glorification, is only Mystical and Invisible.

Hence, (as I suppose) it is, that George Fox (in his Folio Book, intituled the Great Mystery, page 71.) asserts; That Christ's Nature is not humane; which (saith he) is earthly, the nature of the first Adam.

Ansⁿ. I would gladly know of this Fox, whether [Humane] doth not rather signify, a *Man-kind nature*, consisting of Soul and Body: Its true, we read (1 Cor. 15.47. compare Gen. 2.7.) the first Adam was of the earth earthly; in regard of his body (not his soul) which God formed out of the Earth: But the word *humane*, comprehends both Soul and Body, which is much more then Earthly, or Earth, Simply, literal-material Earth.

Again, whereas he adds, *the second man is from Heaven*; To which I Answer:

The second Adam (or Man) is the Lord from heaven as above.

1. Because, Christ's Man-kind nature was conceived in Mary, by the power of the Highest overshadowing her, Luk. 1.35.

2. The true Christ is styled the *Second Man*, because the first *Man* was his figure, Rom. 5.14. likewise in the Geneologie, Mat. 1. Christ is said also, to be partaker of the same flesh & blood, that the children were partakers of Heb. 2.14; but the flesh and blood, which the Children were partakers of, were real, visible, humane (or man-kind) flesh and blood (not Mystical, Invisible flesh and blood.)

Found Guilty, Sentenced, and Executed.

Besides, this Title, (sc. *Th. Son of Man*) is frequently attributed to Jesus Christ, in the New-Testament, as in Mat. 8.20. *The Foxes have holes, but the Son of man hath not where to lay his head*: also in Mat. 10.23. & 11.19. & 12.8. &c. The Lord Christ is called the Son of Man, which is to shew the truth of his humane mankind Nature, it being lineally descended from David, according to the flesh, and therefore Christ is stiled the Son of David, (Luk. 20.41.) Moreover, he hath the appellation (of the Son of Man) in reference to his participation with our humane Nature, in all things which concern created-nature, as its stated by the Apostle, in Heb. 2.17. and in Chap. 4.13.) *In all things it behoved him (Christ) to be made like unto his Brethren*: and he was tempted in all points like as we are, yet without sin: surely, he that is in all things like man, except sin, is rightly called the Son of Man: for, sin is not at all the Form, but all the Deformity of Man: The issue is, that the Fox hath concealed his craft, putting no difference between the terms, sc. *Humane* and *Humane*: he knew full well, that the Fox's craft would be soon discovered, should he admit the Lord Christ to have a humane Nature, or a body as is common to Man-kind: and therefore (in Pag. 71, above) he quarrels the word [*Humane*] and querieth, where doth the Scripture speak of *Humane*? where is it written, (quoth he) that we may search for it? Rep. Though we have not the Word, yet having the Thing, it might satisfie all, with whom the light of Reason hath any credit.

Once more; Christ the *Second Man*, is said to be Lord from Heaven, because, he is to restore the heavenly life, which was lost by the first man *Adam*: who was also said to be Earthly, by reason of Transgression: and Christ is also said to be from Heaven, by reason of Restoration. By the first man's fall, all mankind were deprived of all heavenly and spiritual graces: By the second Man from Heaven, the Elect of God have those Graces (in some measure) restored: As *Calvin* in his Exposition on the (47th. ver. above) 'Paul doth not (saith he) speak of the substance of the second Man as body, but of the habit of Graces, and heavenly gifts of the Spirit of Christ: And on the same verse, he affirms, that the *Manichies* were the first knaves, which invented that Heresie, Namely That Christ brought from Heaven an invisible body of flesh and blood into the Womb of the Virgin. And undoubtedly the *Quakers* have drunk this Poison originally from them, by whom the Devil (according to *Calvin*) first set it abroad; which as it was, so still it is, a design from Hell to beget not only a denial, but an utter blotting out of the very Name and remembrance (as before) of the true Jesus Christ, and to set up a Spiritual Christ, a Mystical, Invisible, Heavenly King Jesus: and all this only to advance the *Idol-light* within, and the more easily to de-

ceive poor ignorant and unstable persons; which hath been, and still is, their fragling Trade; I have yet one thing more to mention concerning this Fox; which is, in his Book above, Page 135. to wit, That Thomas Moor had said, that Christ was absent from us, while we are in this mortal body; which (said the Fox) is contrary to the Apostle, who saith, The life of Jesus, is [Mark, is] manifested in their [Mark, their] mortal flesh: but he (Fox like) quotes not any place of Scripture; the Text of Scripture abused by him, is in 2 Cor. 5.11. For we which live, are always delivered unto death, for Jesus sake, that the life also of Jesus might (not is, but) be made manifest in (not their, but) our mortal flesh.

Note, the Fox saith, The life of Jesus (is manifested) making it present: but Paul saith, that the life of Jesus (might be made manifest) making it future: nay, he hath not only believed the Letter, but the Sense also of the Text, which may appear partly by the former part of this 11th. verse, and partly by the subsequent verses: in the former part of the verse, thus, For we which live, are always delivered unto death, for Jesus sake, i. e. we have (sc. for the testimony of Jesus) Death (that is sufferings to death, as in the subsequent verses 9, 10.) continually before our eyes; that we might be prepared for the fellowship of the glorious resurrection; when there will be a full manifestation made of the glorious life of Jesus in our mortal flesh: this may yet further appear, in ver. 12. so thin, death worketh in us, i. e. our daily sufferings (from the cruel hands of unbelieving men) for our Faith in, and Testimony for Jesus; and as it worketh in us, so it (sc. the strokes which are deadly to our bodies) works, ver. 17 for us: And what work they? the 17th. verse Answereth, For our light affliction, which is but for a moment; worketh for us, a far more exceeding and eternal weight of Glory: But how do they work it? Answ. Not by way of merit or earning (our striving to blood, cannot oblige God) but by way of preparation to the resurrection, in ver. 14. Knowing that he which raised up the Lord Jesus, shall raise us up also by Jesus. Then that glorious life of Jesus, shall be manifest in our mortal flesh: the sum o' all is this; to wit, That the Lord sends afflictions, yea, death it self (which to the Saints, is the last and greatest affliction) not only to cleanse their souls, but to fashion and prepare their bodies, as vessels to hold the exceeding weight of glory: Now let any sober Saint judge, whether Thomas Moor, or George Fox hath contradicted the Apostle; surely that Fox which endeavours (as much as in him lies) to choak the Lamb of God, will be ready to wrest the mind of the Apostle. This Fox, is seconded by Quaker Penington: sc. That the body prepared, Heb. 10.5. above, was a Mystical, Invisible body of flesh and blood: for, in his Book, called *Mysteries of the Kingdome*, he saith, That the external blood of Christ cannot cleanse

cleanse the Conscience; for the blood of Bulls and Goats could not do it; no more can his blood, (putting no more worth or vertue in the blood of Christ, than in the blood of Beasts,) the consideration of this insufferable Blasphemy, did so provoke the Spirit of Mr. Francis Duke (a Man eminent for Meekness and Modesty) that in his answer to one John Chandler (a Teaching Quaker) for the like expressions from him, Page 67. he plainly tells this Chandler, That he and his fellow-leading Friends [are a Pack of such Villains, as base as ever the Earth bore] as for Penington, he declares in his Book above, That the heavenly body of flesh and blood, which Christ brought with him from heaven (meaning into the Virgin) and dwelt in the Garment of his body awhile, and now is in every Saint, (sc. Quaker Saines:) his mind herein, is shortly this; sc. That a Mans wearing Garment, is not his body; so the visible material body of Jesus Christ, (which he calls the Garment of his body) is not the Saviour Christ: but as the natural body of a Man is within his Garment, even so the true Christ, was within the Garment of his external body: whence, its most evident, that this Seducing Teacher doth not confess (with the Apostles) That Iesus Christ of Nazareth, the Man approved of God, and by him exalted to be a Saviour, is the true Christ, Act. 5. 31. Let me add a little more of Peningtons Divinity, in the same Book, Page 25. ' What nature (sayes he) must these Sacrifices be of, which cleanse heavenly things, (sc. Souls) whither of necessity, they must be heavenly; if so, then whither it was the flesh and blood of the vail, or the flesh and blood within the vail: whither it was the flesh and blood of the outward earthly nature, or the flesh and blood of the inward spiritual nature: whither it was the flesh and blood which Christ took of the first Adams nature, or that of the second Adams nature?'

Ans. In the three-fold Querye above: two things are asserted, (neither of them, are mentioned in the Scripture of truth.)

1. That the Lord Christ had a two-fold Body of flesh and blood: the one internal and invisible, the other, external and visible: and thence concludes, that it is not the external, visible, earthly body, but the internal, invisible, heavenly body, which cleanseth Souls (which he names heavenly things.)

2. That there is an inward spiritual nature (still the Idd light within) which hath mystical flesh and blood, besides the outward earthly nature: the one he calls the flesh and blood of the vail; the other, the flesh and blood within the vail: All which, he seems to ground upon the Apostles words, Heb. 10. 19, 20. Having therefore Brethren boldness to enter into the holiest by the blood of Iesus: by a new and living way, which he hath consecrated for us through the vail, that is to say, his flesh.

Note here; The Apostle doth not make any mention of two distinct natures: nor of two sorts of flesh and blood, (i.e. visible and invisible) nor in the least, of two distinct vails: Now, that his *juggling cheat* may be discovered, let the Apostles mind be duly considered: whose meaning is, to wit, That Believers may draw near to God, through the *vail* of Christ's personal flesh and blood: for, we Christians believe (according to the Scriptures of God) that as the *High Priest* entred into the holy place with the *blood of the Sacrifice*, so the true Christ, by his own *blood* entred in once, into the *holy plac.*, into *heaven it self*, now to appear in the presence of God for us, Heb.9. 12. 24. the whole is, That the body of Christ's flesh and blood, entring into Heaven (the holiest) is that new and living way consecrated for right Believers to draw near to God, for justification through Faith in the one only *vail* of Christ's flesh glorified in Heaven above: which precious Truths, are worth nothing, in the account of a *Quaker*.

Furthermore, let it be noted, that the word [Vail] in an allusion to the Temple, where the vail hid the glory of the *Sanctum Sanctorum*, and gave entrance to it: even so Christ's incarnation did (as it were) rebate the edge of the divine glory and brightness, that Believers may come and converse with it, without terror; for some further illustration, I shall here add, &c. That Christ is the true *Jacobs Ladder*, Joh. 1. 51. the bottom of which toucheth Earth, there is his *Humanity* (or vail of flesh and blood) and the top reacheth Heaven, there is his *Divinity*: so that we may climb this *Ladder*, and have communion with God, i. e. climbing up in hope by the *Man-hood* (or vail) of Christ, we have social access to the *God-head*.

By the way, observe, That this Foxe Penington doth not alledge any of the holy men of old, that ever preached or writ such kind of Divinity, as he hath done in his leger demain above; whereby sundry unstable Consciencies have been deceived: I have often heard some of them to affirm, That the Quakers do believe in Christ's body of flesh and blood, and that he died for sin, and rose again, and that he is Mans only Saviour: howbeit they do but wickedly equivocate: for they do not mean, that the body of flesh and blood, life and death, &c. of Jesus of Nazareth, conceived in, and born of the blessed Virgin Mary, hath purchased justification in the sight of God, and Salvation from sin: but they deceitfully mean, sc. the new coined invisible flesh and blood of the heavenly Mystical Christ, (still the Iael-light within) that died within, and thero rose to a righteousness and justification, which is a brat hatcht only in their addle brains, from whence also, it is, they teach a Mystical Bethlehem within, where Christ was born, that he suffered and died without Iusalem, that is (say they)

Mystical Jerusalem within : O ye Quakers judge whither these are not strong and damnable delusions. So much also, for some further satisfaction to *William Bullock, F. E.* and *W. H.* concerning those words, *But a body thou hast prepared me*, Heb. 10. 5. which was the last Text of Scripture proposed by them, in reference to the first part of the Charge as above:

I now proceed to the Second part;

To wit,

That the main end of the Quakers Meetings in these Islands, is, to make the Lord Christ, his Holy Spirit, his Angels and Apostles, all Liars and false witnesses of God.

As I was about to prove the second part of the Charge against them, *Francis Eastlock* interrupted me, saying, *Thou never wert in our Meetings how then canst thou know what we teach in them?*

I replied, Tis true, I bless the Lord, I never were, nor as I hope (through the mercy of God) never shall be (as one of you) in any of your Meetings: notwithstanding, I know what you Teach, and mainly aim at in your Meetings, for ye are *G. Foxes Disciples*, and ye have learned his *Doctrine*: and as I was about to read some of it, they grew impatient, and by no means would have it read; thereupon I did forbear, but I have here inserted it: to wit, *G. Fox* in his Book intituled the *Mystery*, Page 49. 50. hath these words, ‘Ye scorn me, the light in you, they have disobeyed it, and called it a natural light: and ye have said, that I the light am not able to save those that believe in me: Furthermore, Page 54. ‘That if ye would believe, and wait on me the light: I will purge out all your iniquity, and forgive all your Trespasses, and I shall change your natures, if you hearken to me, and obey the light:’ with this: These are the words I would have read, but being hindred, I told them what they taught in their Meetings: to wit,

That the pretended Light in them, is their true Christ, Teacher, Rule, and Guid: to be heard, believed in, walked up unto, and obeyed, as the only Saviour, to give remission of sins, and Salvation with God: to which *F. E.* forthwith replied, That he would for this, lay down his life: and to confirm him therein; *W. Harriot* then said, we deny the outside Christ, to be our Saviour: Then I requested the Hearers to take good notice: so they have plainly granted, that the end of their Meeting to be, for to Teach a denial of Jesus of Nazareth, the Man approved of God, (Act. 2. 22) to be the true Christ, and our only Saviour: which Teaching, is to make the Lord Christ, his Holy Spirit, his Angels, and Apostles all Liars, and False-witnesses of God: which I proved in their particular order, from the Scriptures of God. As,

1. That this their Teaching, doth (as much as in them lies) make the Lords Christ a lyar: for we read Job. 9. 35, 36, 37. *Dost thou (saith Christ to the Man that was born blind) Believe on the Son of God; he answered and said, who is the Lord, that I might believe on him?* And Jesus said unto him, thou hast both seen him, and it is he that talketh with thee.

Note. If our Lord spoke truth here; then he, whom this man both saw and talked with (with his bodily eyes and tongue) was the *Messias, the Christ and Saviour, the Son of God:* and in Job. 4. 25, 26. The Woman said unto him, *I know that Messias (our Saviour) cometh, which is called Christ: when he is come, he will tell us all things:* Jesus saith unto her, *I that speak unto thee am he.*

Here observe, the Lord Jesus Christ, as of purpose to rebuke this lying Spirit (of a *Quakers* *Mystical*¹ *Invisible* *Flesh and Blood*, their *Internal* *saying* *Christ*) doth testify of himself, that he, who was both seen and heard, by the bodily eyes and ears of the *Woman*, with whom he conversed, was the *Messias, the true Christ, and Teacher of all things:* And in *Mark* 14. 61, 62. *Again the High Priest asked him, and said unto him, art thou the Christ, the Son of the Blessed?* and Jesus said, *I am:* here likewise the Lord Jesus testified of himself, that he on whom the High-Priest looked, and to whom he spake) was the Christ, the Son of the blessed.

Moreover, *Mat.* 16. 13 to 18. the Lord Jesus proposeth two questions to his Disciples. First, What Opinion others had of him, ver. 13. *Whom do men say, that I the Son of Man am?* and they said, ver. 14. *Some say thou art John the Baptist, some Elias, and others Iremias, or one of the Prophets:* when Christ heard of those various apprehensions which were abroad concerning him: he presently asked his Disciples a second Question, ver. 15. *But whom say ye, that I (the Son of Man, ver. 13.) am?* Peter (in the Name, and as the mouth of the rest) gives Answer, ver. 16. *Thou art Christ, the Son of the living God:* Christ was so highly satisfied with this Answer, that first, he pronounceth him blessed, ver. 17. and secondly declares, that this confession, is the rock upon which the Church is built: and withal Christ assures his Disciples, that against this Rock (the joyn confession, sc. *That Jesus the Son of man, is the Christ the Son of the living God, the Gates of hell shall never prevail:* O ye Teaching *Quakers*, is not this enough to open the eyes of your blind Idol within. Again, how hath our Lord himself, said of himself (even since his being ascended and glorified) *Act.* 22. 8. *I am Jesus of Nazareth, whereby is plainly affirmed, the now present glorified existence of the Man Jesus Christ of Nazareth,* and hereunto agrees that which he foretold of himself, *Mat.* 24. 30. *And they shall see the Son of Man, coming in the Clouds of Heaven, with power*

and great glory: the whole is this, if Jesus of Nazareth (whom they wickedly call the out-side Christ) be not the true Christ and our only Saviour; then he is (according to a Quakers inside Christ) a Lyar in all the words uttered by him above: but let God be true, and his Enemies Liars; such Liars are Teaching Seducing Quakers; yea, accursed Liars, Gal. 1. 8,9. as above.

2. That this Teaching in their Meetings, doth as much as in these lies) make the holy Spirit of Christ a Lyar: for we read in the 1 Pet. 1. 10,11. the Prophets, searching what, or what manner of time the Spirit of Christ, which was in them did signify, when it testified before hand the sufferings of Christ, and the glory (Salvation Grace, ver. 10.) that should follow: and in Acts 5.30,31,32. the Holy Ghost doth witness, that God raised up the same Jesus, whom the Jews slew, and exalted him to be a Prince and a Saviour: Likewise, Luk. 2. 26,27,28,30. That the Holy Ghost revealed to just and devout Simeon, that the Child Jesus, which he took up in his arms, and saw with his bodily eyes, was the Lords Christ, and Salvation, prepared before the face of all people. And Paul also (by the inspiration of the Spirit) assures us, Rom. 5. 15. That the Grace of God, and gift by Grace, which is by one man Jesus Christ, hath abounded to many: this one Man, is no other then Jesus of Nazareth, the man approved of God (not in, but) among the Jews, who with their wicked hands, did take, and him they crucified and slew, Act. 2. 22, 23. The sum is this, If the Man Jesus Christ of Nazareth, whom the Jews slew, and hanged on a tree, and God raised from the dead the third day, and exalted to be the only Saviour (be a spiritual inside Christ, a Heavenly Man of Mystical, Invisible flesh and blood) then the holy spirit of Truth must be a Lyar; which to affirm (as Quakers in effect do) is horrid Blasphemy.

3. They do in their Meetings and aimes make the Angels of Christ Liars, as it appears by the Evangelists, Mat. 1. 20,21. Behold the Angel of the Lord appeared to Joseph, saying, Fear not to take unto this Mary thy wife, for that which is conceived in her, is of the Holy Ghost; and she shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his people from their sins. And in Luk. 1. 30,31,32. And the Angel said unto her, fear not Mary, for thou hast found favour with God, and behold thou shalt conceive in thy Womb, and bring forth a Son, and shall call his Name Jesus; and he shall be great, and shall be called the Son of the Highest: and again on his Birth day, Luk. 2. 10,11. And the Angel said unto them (the Shepherds) fear not; for, behold I bring you good tidings of great joy, which shall be to all people; for to you is born this day, in the City of David, a Saviour, which is Christ the Lord, and ver. 13,14,15. Suddenly there was with the Angels a

multitude of the Heavenly Host, praising God and saying, Glory to God in the Highest, and on Earth peace, good will towards men. And immediately upon this blessed Remark on the Babe, ver. 12. wrapped in swaddling clothes, lying in a Manger; the Angels went away from the Shepherds into Heaven: whence I do infer, so if the Lord Christ conceived in the Womb of Mary, and born of her in the City of David, be not the true Christ and our only Saviour (but a mystical, unconceived, and unborn Christ) then the glorious Angels of God, must be liars in all the expressions which they declared to Joseph, Mary, and the Shepherds: but most sure I am, that every good Christian will rather believe the Elect Angels of God, than Apostate men or Angels.

4. They do in their meetings and assemblies, make the Apostles of Christ Liars and false witnesses of God: for the Apostles have with one mind and mouth, often witnessed this truth, to wit, That Jesus the Son of Man, is the Christ the Son of the living God, Mat. 16. from ver 13. to ver. 18. as above) particularly, ver. 17. Blessed art thou Simon Bar-jona, flesh and blood (that is, mere man) hath not revealed this to thee, but my Father which is in Heaven; as if the Lord Christ had said, all men are flesh and blood, so dull sighted and blind, that they could never have perceived this truth, by any study or observation, it comes only by gift and revelation; and in Job. 6. 69. we (the Apostles that then looked upon the person of Christ, conversing with him) Believe, and are sure that thou art that Christ, the Son of the living God; and of whom, the Apostles further testify, in Job. 4. 14. And we have seen and do testify, that the Father sent his Son to be the Saviour of the World. Furthermore, We are (say they) witnesses of these things, Namely, That the God of our Fathers raised up Jesus from the dead, and exalted him to be a Saviour, Act. 5. 32. We also read in Acts 10. from ver. 38. to ver. 43.) That God anointed Jesus of Nazareth with the Holy Ghost, and with power, whom they slew and hanged on a tree; him God raised up the third day, and shewed him openly, even to us, who did eat and drink with him, after he rose from the Dead: and we (the Apostles) are witnesses of these things, and he commanded us to Preach unto the people, and to Testifie that it is he, which is ordained of God, to be judge of quick and Dead. When I had thus proved the second part of the charge also, I then called to the Disputants for their Answer, or Assent.

But they betook themselves to their former practice, of repeating some Texts of Scripture, to beget Believers in their new invented-Mystical, Invisible Christ, their Spiritual heavenly Man, of intornal and eternal Flesh, Blood and Bones, their everlasting Gospel, their tender part, that Ideal light within.

William Harriot, was (as to the second part of the Charge) the first Champion that stood up in defence of their meetings above ; saying, *That Paul travelled in birth, till Christ was formed in the Galatians.*

I demanded of him, where those words might be found ? he told me, they were in the Bible : his Answer being like himself (an impertinent Simpleton) inforced me (as at other times) to name this place of Scripture intended by him : sc. Gal. 4. 19. *My little Children, of whom I travail in birth again until Christ be formed in you :* To which I Answered :

1. If when Paul writ to the Galatians, Christ was to be formed in them, then the light that is in every man (a Quakers rotten Principle) by natural Generation, is not the true Christ : but according to this Disputant (when Paul was travelling in birth for the Galatians, Christ was not formed in them,) Therefore, the Light that is in every man that comes into the World, is not the true Christ. Though this poor deluded, soft and fair, had so deeply lasht himself, yet he felt it not.

2. That Christ formed in a Saint, is Christ framed and wrought in him by the spirit of Faith, as the same Apostle explains it to the Galatians, Chap. 5. ver. 5. *For we through the Spirit, wait for the hope of righteousness by Faith,* so that a work of the Spirit of Grace in the heart, is Christ operated and formed in the heart, as afore illustrated.

3. The Apostle his travelling in birth, &c. is an Allegory: for the Apostles were instead of Fathers : As the natural Father begets the bodily form, so the Apostles begot the spiritual form of the mind, which is Faith, or confidence of heart, laying hold upon the righteousness of that one man Jesus Christ alone, Rom. 5. 15. above, to be made righteous in the sight of God, ver. 19. For as by one mans Disobedience many were made sinners, so by the obedience of one (sc. the one Man Jesus Christ, ver. 15.) shall many be made righteous, (sc. in the sight of God, ver. 21.) here William Harriot interrupted me, saying, *we are not come here to hear thee Preach :* As I was about to take up his Bolt, I was hindred by William Wilkinson, who called to me, *Friend, hear Friend :* I replied, *I am none of thy Friend, for I am an Enemy to the Devil and all his Works :* Christ (quoth he) called him *Friend, who was without the Wedding Garment :* I then asked him, *who made his Wedding Garments ?* Now, that which invited this Question, was a confident report that he had (at once) two Wives, and in the time of his pretended distraction, he called the one his Spiritual Wife, and the other his Fleshly Wife : Surely had this felonious Quaker been really but half so Lunatick, as he feigned himself, it would have rendered him uncapable of receiving this crafty and knave like distinction from the Master of his Religion, and Maker of his Wedding Clothes, face't with dissembling Madness : but letting this pass ; I shall

Add a little more to the alledged Text above, Gal. 4. 19. herein Paul doth reprove the false Apostles, who had abolished the professed form of Christ in the Galatians, and withal devised another form, Gal. 6. 13. *But they desire to have Circumcised, that they may glory in your flesh:* thus the Seducing Teaching Quakers, have learnt their ignorant Disciples, to glory in their own flesh, whereas the blessed Apostle, like a true Gospel Father, travelled in birth (i.e. spiritually pained and troubled) till Christ was formed, namely, by a through work of Faith in their hearts; that they might truly believe in the righteousness of the Law fulfilled by Jesus Christ of Nazareth alone; without Circumcision, or any other work of the Law wrought, in or by themselves, as causal of justification in the sight of God; this being the true mind of the holy Spirit: It cannot therefore be any advantage to their cause; nor doth it in the least justify the bold and open wickedness of thee (O William Harris) who didst reflect Blasphemous contempt upon the glorified Manhood of the just and holy one, existing in Heaven above: [calling him the *outside Christ.*] When Jesus Christ of Nazareth was in this World, he was (as Man) so far approved of God, that he commanded all the Elect Angels to worship him, Heb. 1. 6, but with condemned thee (W.H.) a condemned outside Christ, no Saviour, no true Christ.

W. Harris, I will ask one Question of thee, which if thou canst soberly Answer, I do assure thee, it shall be seriously considered: the Question is this, *to wit,*

Why shouldest thou not be whipt by the Christian Magistrates, for this thy notorious and open Blasphemy? [viz. For Nick-naming the Lords Christ, and our only Saviour, an outside Christ, (an unscriptural phrase) and no Saviour.] the reason of this Question is, Because, we read that our blessed Lord Jesus Christ whipt sundry persons (honester then thy self, and for a lesser offence) as in Job. 2. 13, to 17. And Jesus went up to Jerusalem, and found in the Temple those that sold Oxen, and Sheep, and Doves, and the Changeys of Money sitting: And when they had made a scourge of small Cords, he drove them all out of the Temple, and said unto them, *make not my Fathers house a house of Merchandise.*

Do thou now consider, if our Lord Jesus Christ made (at Jerusalem) a whip of small Cords, and with it did whip the people, for abusing the Temple, which was but a Type or Figure of the humane or mankind nature of Jesus Christ; which is testified in ver. 19, 21. *Destroy this Temple, and in three Dayes I will raise it up:* But he spake of the Temple of his Body; in which all his Fathers true Worship was to terminate, as it appeareth (by comparing some Scriptures,) the 1 Kings 8. 30, 44, 48. *And hearken thou to the supplication of thy Servant, and of thy People Israel,* when

when this shall pray towards this Temple, (i.e. towards the Temple in Jerusalem; for the words were uttered by Solomon at the Dedication of the Temple: and in the faith hereof, Daniel prayed, Chap. 6. 10. His Windows being open in his Chamber towards Jerusalem: and thus it was (in those dayes) with every true Believer, in all forreign parts of the world, they did worship the Father (in his Son) with their faces towards the Temple in Jerusalem: yea, Jonah in the belly of the Fish, Chap. 2. 4. *Thou I will look again towards thy holy Temple.*

Now, if in the judgement of Jesus Christ, the people deserved to be Whipt for abusing, but the shadow of Christs Man-hood; how much more dost thou (O will. H.) deserve whipping (as well as thy late Brother James Nayler) that hast abused the Holy substance, the Temple of Christs blessed body: this is a far higher offence: it is so Great in respect of men, that it destroyes not only their peace in this World, but that eternal peace for the World to come: indeed, ye present yourselves a peaceable People, calm Saints, and (as you call your selves) the meek Lambs of God: but I can assure you, that the persons which Jesus Christ whipt out of the Temple, were far more peaceable then yourselves: for they were but externally uncivil towards the Temple, a shadow or figure only of the Body of Christs flesh; but thou, art Blasphemously rude: yea, ye make it your present Religion, to derogate from the true humane substance of the Lords Christ; and (with a brazen forehead, and scared Conscience) vilifying the holy thing born of Mary, called the Son of God: what greater violence can be offered to a true Christians peace: Paul exhorts Christians 1 Tim. 2. 2. To pray for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all Godlines and Honesty: which Christian Prayers, the Magistrates are bound (in Conscience) to Answer in their practice, which they cannot do, so long as such Peace breakers and open Transgressors: 1. Of Godlines (in respect of Gospel Ordinances. 2. Of Honesty (in respect of Allegiance) are tolerated by them; howbeit, I do not thus speak in respect of the poor ignorant Seduced Quakers (the generality of that Sect, being such in these Islands) but to thy self, and all such Soul-Seducers: Now w. Harriot, if the Christian Magistrate should follow our Lord and Saviours Example herein; don't thou cry out Persecution, if thou dost, the Scourge which Christ made of small Cords; will tell thee, that thou art mistaken, it being a correcting of the Nocent, no persecuting of the Innocent: and for thy better satisfaction in this weighty matter, do then consider, what he was that made that Scourge of small Cords (and withal made such good use of it) and thou wilt find, that he was, sc.

1. A Prince that had Magistracy and Ministry, radically resident in himself, as the Son of Man.

2. Though it were so; yet he always refused to act as a Magistrate, except it were in this one particular case, of whipping or scourging the abusers of the Temple, in the holy City of Jerusalem.

Quest. Why should a lawful Magistrate scruple to follow Christ's Example, upon such open Detractors and Blasphemous Contemners of him, whom God hath exalted to be a Prince, and our only Saviour, rendering him most vile [sc. An out-side Christ no Saviour?] to the proud and ignorant (the Materials of this Synagogue) yea, hereby increasing the number of those which break the peace, both of God, and the King, in regard of Godliness and Honesty, as above? So much for the Question propounded.

The next Prayer was, said over by Mr. William Wilkinson: he repeats some of the Apostles words, Col. 1. 27. Christ in you, the hope of Glory: which Text they wrest, by forcing this sense upon it, viz. That Christ in us, is our present glory, and glorious Saviour:

1. This enforced sense, doth destroy the true nature of the Word [Hope] for, it only quickens a Believer to the lively expectation of the promised glory, Tit. 1. 2. In hope of eternal Life (or glory) which God hath promised: Likewise, Gal. 5. ver. 5. For we through the Spirit wait, for the hope of righteousness by Faith: well then, the office of Hope, is to look at some good to come, as Rom. 8. 25. If we hope for that we see not, then do we with patience wait for it: which shews us, that this Grace of Hope, is not exercised about things present (as Quakers falsely gloss) but only about something future, for it is a waiting Grace.

2. As the forced sense above, doth destroy the nature of the Word [Hope] so it doth the genuine nature of the phrase [Glory] which signifies Eternal Life, (Tit. 1. 2. above) which is in reverie, or expectation, as the Apostle witnesseth, 1 Pet. 5. 1. I who am a witness of the sufferings of Christ, and also a partaker (sc. by Faith) of the Glory that shall be revealed.

3. If the entire Clause in the Scripture above alledged, Col. 1. 27. be duly considered, it will plainly shew us, that the sense afore imposed by them, is antisciptural; for the whole clause in the Verse runs thus, [which is, Christ in you the hope of Glory.] which is (they usually leave out) refers to the former part of the verse; namely, The riches of the Glory of the Gentiles: which Riches, Christ in you the Hope of Glory: Note that it was the person of Christ, which was the Riches of the Glory

of the Gentiles, as well as of the people Israel, Luk. 21. 32. again, the Lords Christ, is called the Riches of glory, and the unsearchable Riches among the Gentiles; who is, said, ver. 17. to dwell in the heart by Faith: so that the mind of Paul, in Col. 1. 27. is explained in Eph. 3. 17. that is to say, Christ in you (by Faith) is the hope of Glory to be revealed, 1 Pet. 5. 1. though it be Christ in you, the Hope, yet not the Merit of Glory; And therefore by Christ in you the hope of glory, we are not to understand either present Glory, or our glorious Saviour to be in us: Hereupon F. Eastlock, shoots this bolt: to wit, that the Deity was within him, meaning, that the Deity only, was the true Christ and his Saviour: to which I replied, that the essential general presence of the Deity, was in ~~Gates~~ and Dogs, as well as in him; and therefore if the presence of the Deity only, were the Saviour, it might be so in these, as well as in him: forthwith, he cryed out, saying, Thou hast spoken Blasphemy: I told him, that I had not spoken Blasphemy but good Divinity; and then proved it to be so, by the Testimony of the holy Apostle, Act. 17. ver. 24. God that made the world, and all things therein, he giveth ver. 15. to all, life, and breath, and all things: here hence I inferr'd, That as the Deity was not included in any thing, or creature; so nor was it excluded: To which F. E. returned, saying, I thought (quoth he) what thou hadst meant otherwise: this Answer was like himself, full of himself in a confused way; not exact. But forasmuch as some of the Quakers have (as I am informed) since affirmed, sc. that F. E. did me no wrong, in charging me with Blasphemy, as above: I shall therefore endeavour some further satisfaction in this matter: As from the Prophet Jeremiah, Chap. 23. ver. 23, 24. Am I a God at hand, saith the Lord, and not a God afar off: can any bide himself in secret places, that I should not see him? saith the Lord, do not I fill Heaven and Earth? saith the Lord.

All these Questions, are resolved into this one Position; namely, that the Deity is omnipresent, in all things every where. The Divine Being filleth all things and places: for, though he be not circumscribed by any thing that is made, nor limited to any place: yet it is not excluded from any place, creature or thing. This (saith Mr. Carile on Jer. 23. above,) is a Mystery which indeed we are not able to comprehend by reason; but we must take it down by Faith, which gives credit to the Word of God, and persuades the heart, that the report therein made, is a Truth; But if any ask, how the Deity may be said to be every where, and in every thing, and creature that is made?

I Answer, This Mysterious and astonishing Question, with Augustine, (Epist. 35. ad Dard.) who affirms. That the Deity is wholly every where, and in every thing; for the Godhead cannot be divided or parted:

That

That it is whole within all things, and whole without all things, no where included, no where excluded, containing all things, contained of nothing, yet not at all mingled with the nature of these things, nor defiled with their pollutions.

There is a Truth in all these Assertions, for the Deity is infinite and indivisible, and therefore wheresoever the Deity is, he is all and altogether, filling all places, creatures and thing in heaven, hell, sea, and earth; as *Psal. 139. 7,8. Job. 11. 8,9. Isa. 43. 2.* And therefore their Teacher, F.E. bath not only wronged me, but much more the God of Truth, and which was implied by himself, when he said as above, *to wit* [*I thought thou hadst meant other wise;*] But before he making good this Assertion (sc. That I had not spoken Blasphemy) I discoursed the words of the Psalmist, *Psal. 139. 7,8.* *Whether shall I go from thy presence?* David was so far from imagining that any such place could be found, that in the very next words he concludeth God to be every where, by an innumeration of all places: saying, *If I ascend up into Heaven, thou art there, if I make my bed in Hell, thou art there, if I take the wings of the morning, and dwell in the outermost parts of the Sea, even there shall thy hand lead me, and thy right hand shall hold me:* that is, there shall find thee efficaciously present with me. Here VV. Wilkinson interrupted me, saying, *We own Gods presence in heaven and hell:* (now, forasmuch as I well knew the Leger demains of Seducing Quakers, denying any special or distinct place, of heaven or hell, but what was within themselves) I askt him, whither his God (whose presence he owned in hell) were saved or damn'd in hell? to which he made no reply presently, but being often urged, at last he said, *I will not tell thee:* and afterwards he answered, *I leave it to thee:* this Answer was no other than a silly shift, to hide his Equivocations, least they shou'd have been unmaskaed, and then confuted by the Scriptures of truth; this undoubtedly was the ground of his silence, which is the more remarkable, because this Wilkinson is one of their baffling and prating Quakers: But I pass this, and proceed to the second Scripture repeated by him, *to wit,*

2 Cor 5.16. Though we have known Christ, after the flesh, yet now henceforth know we him no more? I Answered, that the word [*Flesh*] is not here taken for the humane or mankind nature of Christ:

1. Because ver. 15. The Saints are exhorted to magnifie the body of Christ's flesh, &c. *That they which live, should not live to themselves, but to him that died for them, and rose again:* Now it was the Body of Christ's flesh, which died and rose again from the dead; and therefore the Apostle doth not (in this Scripture) deny the knowledge of Christ after the flesh: but he doth deny to know (i.e. in a special manner to love) them who pretend to be Saints, yet seek their own interest, more then Christ's:

Hence, 2. Paul infers; yea, *Though we have known Christ after the flesh*, i. e. after worldly greatness and honour, creature Pomp and Dignity: in which sense [*Flesh*] is understood in (*1 Cor. 1.26.*) *Not many wise men after the flesh, not many Noble, not many Mighty* (*sc. after the flesh*) *are called*: in this sense, is [*Flesh*] in the alledged Text above, to be understood; as if the Apostle had said, while we were unbelieving Pharises, we expected the *Messias* to come in external state, earthly Glory and Majesty: but being now converted to the Faith of Christ, we have laid aside those fleshly thoughts, and apprehensions of Christ, after which, *we know him no more*: this is (as I said) the mind of *Paul*, in reference to Christ after the *Flesh* (in the Text of Scripture above) it doth not therefore advantage their cause, of an *Idol*-light within, their pretended Christ and only Saviour: I did expect some return from *W. W.* but he made none.

Then *F. Eastlack* said, *The Scripture saith, It is Christ in you* (meaning therefore we are not to know Christ after the *Flesh*) I told him, that I had more then once made Replies to those words, which had (as I hoped) given full satisfaction to the Christian Hearers; but this poor man, being almost spent, said again, the Scripture saith, *It is Christ in you*: which a little moved me, and thereupon I demanded of him, *sc.* If the true Christ and only Saviour be in thee, in what part of thy body is he residing? that is to say, whether in thy ly' Legs, Brains or Bowels? he had his Answer ready, *sc.* *This is an Ishmael*; and his Brother *Blasphemer W. H.* seconded him, *Yes* (quoth he) *He is an Ishmaelite*: to which (being now without interruptions) I make this return, That I am content to be called [*Ishmael*] as it signifies [*Heard of God*] as (I hope) I am, in bearing witness to the *Grace of God, and Gift by Grace*, which abounds (to all believing Christians) through the one *Man Jesus Christ*: and with all let me tell you *Quakers*, Though ye are not in *Name*, yet in *Nature, Disposition and Practise*, ye are the true *Ishmaels*; as it doth appear by the *Spirit of Christ*, (*Gal. 4.22, to the end.*) wherein, all such as stand under the *Covenant of works* (as *Quakers* do) are typified by *Ishmael*, for in this *History* (as spiritually applied by the holy Apostle) we have these particulars noted: (1.) *Sarah*, notes *Jerusalem* above. (2.) *Isaac* all the true seed of God by promise in Christ through Faith. (3.) *Hagar*, the literal *Covenant of God*, abused by all false Teachers. (4.) *Ishmael*, All Hypocrites and Bond-Children hereby brought forth in the Church, mocking and persecuting the Children of promise (under the *Covenant of Grace*) &c. As its more particularly asserted in ver. 29. *But as then, he that was born after the flesh, persecuted him that was born after the Spirit*, even so it is now.

Here the Apostle reports to us, a great Example of unholy scorn; sc. Ishmael persecuting Isaac; Moses tells us the manner how, and the weapon wherewith, Ishmael did not lift up his hand against Isaac (as Cain did against Abel), but his tongue: he mocked him, Gen. 21.9. reproachful mocking, is one of Satans choice Engines to wound the blessed Gospel at the very heart: even so it is now (faith Paul there) and we may now say, even so it is now; that is, they that are born after the Flesh, do persecute them that are born after the Spirit (or of God, Job.1.13.) who are Believers in the Name of Jesus of Nazareth, (ver.12. comp.45.) Its but too well known, how the Quakers (who glory in their own Flesh Gal. 6.13. and in that respect, born after the Flesh) do with most unholy scorn, mock them that are born after the Spirit, sc. after the Spirit of Faith in the Lord Jesus of Nazareth, reproachfully saying: O, you believe in a humane, earthly Christ in an out-side Christ, a Christ in Name, Shew and appearance only; no real Christ, no real Saviour: surely, these kind of sayings, must needs be bitter mockings, sarcastical Jeerings, and most blasphemous Scorning of the holy and just one, born of Mary the Son of the Highest, which in ver.29. above, the Apostle calls *Persecution*: for it plainly notes a contemptuous and malignant carriage against Jesus of Nazareth, the Man approved of God among the People, Act. 2.22. in short, the whole is this: to wit, Let any rational Saint judge whether the Earth doth (or can) bear, greater persecutors of the Man Jesus Christ of Nazareth, than these Scorning, Quaffing Quakers, and consequently are the Ishmaels both in having, and acting the very nature, and disposition of Ishmael; but I shall likewise pass this, and return to the third Scripture, which William Wilkinson repeated, viz. 1 Cor. 6.11. *But ye are washed, but ye are justified by the Spirit of God*:

Ans. I told him, 1. That he had profanely dismembered that Sacred Text of Scripture, as his Brother F. E. had done before him, leaving out the Name of the Lord Jesus, (a Name too hard for them to bear.)

2. That I had already shewed the mind of the Apostle, touching these words: and that it would be a disingenuous act, to weary the judicious Hearers with needless repetitions: but he continued clamourous, querying; *Why they might not be washed, and justified by the Spirit now, as well as others heretofore?*

I replied, That the Spirit as such, never justified any Saint from sin in the sight of God; much less such a one as he was, who never had the Spirit of God in him; he forthwith required me to prove that; to wit, *That he had not the Spirit of God in him*: which I proved by 3 Arguments.

1. Arg. Was taken from 1 Job.5.8. *There are three sh. t bear witness in Earth, the Spirit, and the water, and the Blood, and these three agree in me*

But the Spirit that is in thee, doth not agree with the water of Baptisme, nor blood of the Supper: (for thou hast renounced both the Sacraments,) therefore the Spirit of God is not in thee.

[Note: though I thus Argued; yet it was not to exclude other implied respects in this Text of Scripture.]

To which he Replied, saying, That he had both Baptisme, and the Lords Supper within him: But I proved the contrary, thus; Baptisme and the Lords Supper are visible signes, of the invisible efficacy of Christ's one Crucified Body; but the visible signes, (namely washing with water in (or unto) the Name of the Father, Son and Holy Ghost, and the Bread and wine, broken, and given, and poured forth) are not within thee; therefore the Sacraments of Baptisme, and the Supper of the Lord are not within thee: To this he made no Reply.

By the way, let the Reader observe, to wit, That the Teaching, Seding Quakers do usually affirm, the true Church Officers, and Ordinances of Worship, are in God; and that the Deity is in them: therefore all these are invisibly in them: being (as they prate) immediately made by the Spirit (still the Idol-light within) whence they conclude that Baptisme and the Lords Supper are within them: though their assertions herein, be frequently and most plainly contradicted by themselves: For they maintain and keep up visible Meetings, Officers, Light worship, and Worshippers: and thus by their constant, visible practice they clearly confute themselves, living in contradiction to their own fanciful Principles and being self confuted, they are self-condemned: How great is this darkness.

Again, here hence it is, That they acknowledge no other Baptisme, then of the Holy Ghost, and of Fire (which makes many of them (as its supposed) so hot, two wives) calling it their internal warmth, and spiritual refreshment: nor no other Lords Supper, than their daily Feasts of fat things, which (as they dare say) feed them with heavenly joyes, glories, and unspeakable delights: often attended with a dissembled kind of canting-bummings within: a new kind of charm to seduce the itching ear, and lost head, with unscriptural novelties: so much for their internal and invisible Sacraments. I pass to the second Argument.

2. Arg- Was taken from Rom.8.16. The Spirit it self beareth witness with our Spirit, that we are the Children of God.

But this holy Spirit doth not bear witness with thy Spirit, that thou art a Child of God: Therefore, the Spirit of God is not in thee.

He denied the Assumption; which I proved, The Holy Spirit witnesseth them only to be Gods Children, which do believe Jesus Christ of Nazareth to be the true Christ, and their only Saviour, Gal.3.26.

But thou dost not believe on Jesus of Nazareth to be the true Christ, and thy only Saviour; Therefore, the Holy Spirit doth not bear witness with thy Spirit, that thou art a child of God, and consequently thou hast not the Spirit of God within thee: To which he made me no Return at all; so that his Bearing silence, gave open consent to the concluded Truth above.

The 3d. Argument was thus formed: sc. He that maketh God the Father a Liar, hath not the Spirit of God in him: but thou makest God the Father a Liar! This Minor he confidently denied, but I proved it, thus:

He that believeth not the Record, which God giveth of his Son, makes him a Liar, 1 Joh. 5.10. But thou believest not the Record, that God gave of his Son. Therefore, thou makest God the Father a Liar:

He denied the Minor Proposition; For (as he said) he believed the Record that God gave of his Son: But I proved the contrary; thus,

The Record that God giveth of his Son, is this, sc. That Jesus Christ (as Man) is the Lamb of God that taketh away the sins of the World, Joh. 1.29, 30. With 34. verse.

But thou dost not believe the Record, Namely, That Jesus Christ (as Man) is the Lamb of God that taketh away the sins of the World; Therefore thou didst not believe the Record, that God gave of his Son; consequently, thou makest God a Liar, and such Blasphemers have not the Spirit of God in them: here again the Lord stopt his Mouth, that he had not a word to say for himself.

As I was thus Arguing this Truth, (sc. That the Spirit of God, was not in this Dilipitant w. Wilkinson) I observed (and O let it never be forgotten) a very old Quaker (Mr Henry Smith) standing upon a Forme (or some such thing) and looked earnestly and sadly upon me, my very heart being moved towards this poor Seduced Old-Man, I forthwith called to him: saying, my Soul is grieved for thee, Oh do but consider, what will shortly become of thy unbelieving Soul, which hath professedly forsaken the true Christ, and only Saviour, from sin and the wrath to come, Act. 2.22. chap. 5.31. 1 Thess. 1.10. Even Jesus of Nazareth a Man approved of God among the People, and by him exalted to be a Prince and Saviour, to give Repentance and remission of sins. O, with what horror and astonishment, wilt thou ere long look the Lamb of God in the face, when he shall charge thee with an open denying, yea with reviling of him before men, and with (perhaps) a causing many others likewise to do the same: its high time for to bethink thy self, what Answer thou wilt give to the Lord Christ for this thy dreadful and accursed Apostasy, when God shall take away thy Soul: Oh that thou wouldest seriously think on blessed Stephen, (a Man full of the Holy Ghost) when he saw the heavens above opened, and Jesus the Son of Man standing there, he called on him,

and said, *Lord Jesus receive my Spirit*, Act. 7. 55, 56, 59. But alas poor old Adam, on whom will thou call to receive thy almost despairing Spirit? thou art not of blessed Stephen's Faith, who lived, and died in the faith of Jesus of Nazareth, the true Christ, and his only Saviour: O thou poor sinner, that art deluded into another Faith, how dost thou think to escape the damnation of hell?

As I were thus speaking to him, the Lord undoubtedly took hold on his heart, for though he were a Man of parts, yet he made no reply of anything, which (in real tenderness to his Soul,) I had spoken above: but immediately he stept down, in a trembling posture, with tears in his eyes, went out of the Church: the next morning he came to my house, (presending a troubled Spirit,) and after some conference with him, he went civilly away, and (as I hoped,) somewhat satisfied: But this visible and invisible hand shaking of God, was soon after forgot by him, and he (according to the divine method of just and secret Judgements,) more settled in his long Run of whoring from God; which hath caused me to send a few lines more after Quakers.

1. That ye would be perwaded, wisely to consider that Text of Scripture, in Rev. 6. 15, &c. which concerns all sorts of Unbelievers, ver. 16, 17. *Calling to the Mountains and Rocks, fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?*

O thou deluded one! will it not amaze thee? when thou shalt look up and see, and say; *Lo, yonder is Jesus of Nazareth the Man approved of God, that I would not have to rule over me, yonder he is indeed: Oh, yonder he comes, he comes!* Alas, alas! what shall I do, that am in my sins of impenitency and unbelief, and have no share in him? Look, Oh I look, what a glorious train doth attend him: wo is me, Oh wo is me! this Lamb of God (whom poor deluded I, called an out-side Christ, no Saviour,) Behold he comes like a Lion, tearing in pieces, and none to deliver, will not this be a dreadful, most dreadful day to thee indeed, dying in thy Apostasie: I do therefore intreat you, to ponder seriously on this weighty matter, concerning Jesus Christ of Nazareth, the Son of Mary; that he is now in a present, glorified and bodily existence in the third Heaven above, and that he now hath (though denied by Socinians and Quakers,) in the Heavens above, true flesh and blood, the nature and properties of a true mankind body; which Mr. Doollittle plainly proves, by propounding (in the *Young-man's Instructor*) four Questions.

1. *Ques.* 'Had not Christ a real humane, mankind body, when he arose out of the Grave; forasmuch as he shewed the prints of the nailcs in his hands and feet to Thomas, Joh. 20. 27; surely, this cannot be denied with any colour of reason.'

2. *Quest.* 'Did he not ascend with the same body, or had he not the same body when he was parted from his Disciples; forasmuch as they saw the same body, go up, that talked with them, *Act. 1.9, 10, 11.* No man can deny this, with whom the Scriptures of truth, have either Authority or Credit.'

3. *Quest.* 'Can you say, that Christ put off his body, after he was taken out of sight, before he came into heaven; or if you should say it, doth any Scripture favour you herein? neither Socinian, Quaker, or any other to this day, ever produced (nor can) any such Scripture: For Stephen saw Christ's humane body since in Heaven above, *Act. 7.53, 56.*'

4. *Quest.* 'Or can you tell, that Christ put off his body, since he came to Heaven, and Stephen saw him there; I am (said he) most sure, that you can tell no such thing; for the testimony of the holy Angels is against it, for they did assure the Disciples, that the same Jesus that they saw ascend, should be so seen to come again, *Act. 1.9, 10, 11.*'

And will not these four things, put you out of doubt, so that Christ hath the same body now, that he had upon the earth: Oh, how great is the ground of a true Christians comfort, that the same person that died for us, is thus set down at the right hand of God: and that there we have the same Jesus interceding for us in heaven: on the other side is it not matter of dread and terror to the wicked (both in practice and judgment) that still continue to oppose an exalted Christ, and prefer their base Lusts and Errors before this glorious Lord Jesus.

The second part of the charge being fully ended, *W. Wilkinson* called on me, to make Good the third part of the Charge. *viz.*

That the Prime Principles of a Quaker, are the same which were held and professed by the ~~Scots~~, that Paul fought with at Ephesus.

Which I thus Argued:

It appears by the manifold Arguments, which the Apostle Paul used towards the *Corinthians*, *1 Cor. Chap. 15.* to prove the Resurrection of Christ's body from the dead, and the bodies of the Saints by him: now their Principles were these, *to wit,*

1. That the body of Christ was not raised from the dead (and consequently he is not Jesus, a Saviour.)

2. That no Mans body shall be raised from the dead, (and consequently, Christ shall not be the riser of the dead.)

The first of these, the Apostle confutes, in *Chap. above, ver. 3, 4.* For I declared unto you first of all, that which I received: how that Christ died for our sins, according to the Scriptures: And that he was buried, and that he rose again the third day, according to the Scriptures.

And the second likewise, in *ver. 13, 14, 15. &c.* But if there be no Resu-

rection of the dead, then is Christ not risen; And if Christ be not risen, we are found false witnesses of God, because we have testified of God, that he raised up Christ, whom he raised not up, if so be that the dead rise not.

Here hence Paul infers, ver. 32. If after the manner of men, I have fought with Beasts at Ephesus, what advantageth it me, if the dead rise not; let us eat and drink, for tomorrow we die.

As if the Apostle had said, If it must be with our Bodies, as with Beasts after Death, then it would be best for us to Live as Beasts in our Time of Life; intimating, that there resolves and desires is to live in Brutish lust & pleasures, these are the most predominate motives that perwade them to deny and oppose the Resurrection of the dead; which opposition I charged upon the Quakers then present: To which,

William Wilkinson replied, saying, Show us an express Scripture which saith, That the Beasts which Paul fought with at Ephesus, denied the Resurrection of the Dead.

I answered, 1. It was plainly implied in that Text of Scripture, and it doth evidently concerte thereto: Besides, in reason, there is nothing that could be the ground or occasion of this Fight (or violent contention) between Paul and these Brutish disputants, but the Doctrine of the Resurrection.

2. I gave him the liberty to put his own interpretation upon the words (in vers. 32. above). To which he made no reply at all. Let me here add, It is more then probable, that the Beasts Paul fought with at Ephesus, were the same persons (or of the same beastly perwasion) which, in other places opposed Paul's Doctrines, of Faith in Jesus, and the Resurrection of the Dead. As in Athens, Act. 17. 18. Then certain Philosophers of the Epicurians (whom Calvin on the Text calls Beasts) encountered him; and some said, What will this babler say; othersome, He seemeth to be a settor forth of strange gods, because he preacheth unto them Jesus and the Resurrection; at which some mocked, vers. 23.

And in the beginning of his 19. Chap. (vers. 1, 2, 3.) We read, that Paul went into the Synagogue of the Jews in Thessalonica, and three Sabbath dayes reasoned with the Jews out of the Scripture, Opening and alledging, that Christ must needs have suffered, and risen again from the dead: And that this Jesus whom I preach unto you is Christ.

But what was the issue; the 4. vers. tells us, sc: Some of the Jews believed of the devout Greek, a great multitude, and of the chief women, not a few: but the (3. vers.) informs us, That othersome of the hearers believed not; moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a Company, and set all the City on an uproar (against Paul, because he preached Jesus and the Resurrection). Therefore (10.) The

Brethren immediately sent away Paul by night unto Berea, who coming thither, went into the synagogue of the Jews (and preached the same Doctrine, v. 12.)

But when the Jews (vers. 13.) of Thessalonica (i. e. the lewd followers of the baser sort of the Jews, vers. 3.) had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the People; then immediately the Brethren sent Paul away (vers. 14.) and they that conducted him, brought him to Athens (vers. 15.) In the next Chapter (ch. 18. 1.) we read, That Paul departed from Athens, and came to Corinth: And he (vers. 4.) reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks (namely to believe in Jesus and the Resurrection, as in all places a'ore expressed) but when he was here also opposed (vers. 6.) He departed thence, and sailed into Syria (vers. 18) and he came to Ephesus (vers. 19.) and entered into the synagogue, and reasoned with the Jews: Though some perhaps might believe his Doctrines, because it is said (vers. 20.) He was desired to tarry a longer time with them: Yet it is very probable that he was there opposed by some others, (as at Thessalonica above) either at this, or some other time: And according to his first Epistle to the Corinthians, giveth them an account of it (ch. 15. 32.) Now, if the Beasts therein mentioned, were not the same individual person, yet they were specifically the same (i. e. of the same Malignant quality and rotten judgement) with those lewd fellows of the baser (or more bruitish) sort; which in Act. 17. 5. &c. above so strongly denied and opposed, Jesus of Nazareth to be the true Christ and only Saviour with the Resurrection of the dead, upon the whole: ye Teaching, Seducing Quakers may run and read in the Scriptures of God, what lewd and base fellows have been (according to the testimony of the holy Spirit of truth) your Predecessors, and of your bruitish Principles: sc.

1. Denying Jesus Christ of Nazareth to be the true Christ, and our only Saviour.

2. Denying the Resurrection of the dead. As to the last of these, F. Eastlack said, We do not deny the Resurrection of the dead I demanded of him, whether they did believe, that the same body that dies shall rise again. He readily Replied, saying, We do not believe the resurrection of the same body that dies: how then (said I) do you grant the resurrection of the dead? if the same body that died shall not rise again: Is not this, plainly to deny, what ye grant: for, if it be another body that is raised from the dead, then its not the same body that died: nay, it must be a raising of a body from the dead, that never died: these absurdities must unavoidably follow: Nay furthermore, if it be not the resurrection of the same body that died.

It cannot be called a Resurrection, but a new Creation, which is altogether (in effect) to deny the resurrection of the dead; and so a plain self-contradiction.

Next *W. Bullock* appeared: telling us, that the same body which dies, shall not rise again; alledging these words; *It is sown a natural body, it is raised a spiritual body.*

I Replied, 1. That the Words repeated by him, were in, 1 Cor. 15.44; and withal, the Apostle saith not, that the body shall be raised a Spirit, but Spiritual; as Christ's body of flesh and bones, after the Resurrection, was Spiritual, but not a Spirit: for Christ assured his Disciples, that his body was not changed into a Spirit; *Behold and see, for a Spirit hath not flesh and bones, as ye see me have*, Luk. 24.39. *It is the same true and real body which is presented to you*, saying, *It is I my self.* Now, as it was with Christ's body raised from the dead, so it shall be with our body (as to the substantial sameness) after the Resurrection, inasmuch as the Resurrection of Christ's body is made a pledge of our Resurrection, 1 Cor. 6.14. And God hath both raised up the Lord, and will also raise up us by his own power. Again, *But now is Christ risen from the dead, and become the first fruits of them that slept*, 1 Cor. 15.20.

2. It is raised a Spiritual Body, because then the body shall have no need of natural helps, of which a natural body stands in need of, as sleep, meat, rayment; but a spiritual body needs them not, this is the judgement of all orthodox Authors: Christ told the Sadducees (who said there is no Resurrection) That after the Resurrection, Mat. 22.30. They neither *Marry nor are given in Marriage*, but are as the Angels in Heaven: Christ doth not say, that they shall be Angels, or that their bodies shall be changed into the nature of Angels: but as Angels (or Angelical) in respect of qualifications; in like manner the body shall be raised spiritual, but not a Spirit.

Francis Eastlack stood up again, and boldly said, That the Scripture saith, it shall not be the same body at the Resurrection; and forthwith called to me for the Bible which was in my hand, he turned to the 1 Cor. Chap. 15. and read the 36, 37, 38. verses.

Thou fool, that which thou sowest is not quickened except it dye, and that which thou sowest, thou sowest not that body that shall be but bare grain; but God giveth it a body as it hath pleased him, and to every seed his own body.

I Answered, That the last words [*sc. To every seed his own body*] do shew, that it is the same body for substance, which was sown; but not for qualities;

F. Eastlack Replied, saying, The Scripture saith, it is not the same body,

Body, but thou sayest it is the same body; I told him, what I had said, the same Texts of Scripture do (in effect) say, &c. Though it be not the same body for Qualities, yet it is the same body for Substance: as a piece of Plate of the old fashion, being cast into a mould of the newest fashion, is the same for substance, but not for qualities: Wool died in a Scarlet colour is the same wool for substance as it was before, but not for qualities; and withal I told him, if he would not admit of a distinction, how then could he reconcile these Scriptures to his understanding, viz. *God repents and he repents not; God tempts no man, yet God tempted Abraham: Reprove a fool in his folly, and reprove not a fool in his folly: I and my Father are one, and the Father is greater than I,* to which he made no Answer, nor quarel'd Distinctions any more.

As for the similitude of Corn and Grain, mentioned in the verses above, I shall answer with Reverend Mr. Caril: "It is (saith he) very true, that the Corn or Grain which is sowed, doth not arise again in that manner, or after that quality or likeness in which it was cast into the ground: we sow bare Seed, but when it comes up again it comes with a stalk, and an ear, and shoots up in much greeness and beauty: there is a great difference between a grain of wheat in the bushel, and a flourishing stem, or ear of Corn in the field: God gives it another body in the growing up, but yet it is still a body, and there is the same nature in it still, and the same substance of the grain remains still: only there is an addition of beauty and greeness when it is risen and grown up: so the Body that is cast into the Ground, is like a [bare] grain, it is cast in a bare (or naked) body, but when it shall be raised again, the body shall have many beautiful and glorious additions: so that in the Resurrection there will be an adding of somewhat to that which was before; the Corn grows up with somewhat that it had not, but it doth not lose any thing that it had: tis still a grain of wheat and better, so the body laid down in the Grave, is raised, not the same in all things, but better in many things added: Now the excellent endowments and qualifications added to the body, cannot work a loss or an annihilation of the frame or disposition of corporial parts and members, so much for Mr. Caril, upon the 1 Cor. 15, 36, 37, 38, *verses.*

I shall now consider the last Text of Scripture, which was by F. E. repeated, to wit:

1 Cor. 15, 30. *That flesh and blood cannot inherit the Kingdome of God; Therefore, the same body that dies shall not rise again.*

I Answered 1. That the Socinians (your Brethren and fellow Adversaries of the truth) do urge this Text of Scripture, to confirm their assertions against Christ and the Resurrection of the same body; to wit, that Christ

Christ hath not new flesh and blood, nor the nature and properties of a true Mankind body; this hath been afore propounded and consulted: again (they say, as ye do) How can the body arise of flesh, when the Apostle saith, *Flesh and blood cannot inherit the Kingdom of God*; if no flesh shall inherit the Kingdom of God, how can it be affirmed that the same true flesh shall be raised to enter upon that inheritance? (perhaps this improvement he had forgot.

2. These inferences are not only defective, but contrary to the true Nature of a Resurrection, which denotes a taking up of that which was laid down: It must hence follow, sc: If the same body that dies be not raised up, but another kind of body, it cannot be a Resurrection, as above; Moreover, If at the Resurrection it be not the same, but another body, then, that body which actively and passively honoured God in this world, shall not (according to Divine Promise, Gal. 3. 4.) be glorified with Christ in the World to come, but another body shall be there glorified, which never did or suffered any thing for God's honour, and to which God never made any Promise: yea, that body which wickedly sinned, lived and dyed in final impenitency and unbelief: Shall not (according to Divine threatening, Matt. 25. 41.) be for ever tormented: but another body shall which never sinned (nor was ever threatened) be eternally damned in Hell with the Devil and his Angels. These inavodable consequents are no less than eight blasphemies against the Justice, Truth, and Righteousness of God Himself, especially in that Scripture of sacred truth, (2 Cor. 5. 10) *We must all appear before the Judgment seat of Christ*; that every one (sc: the same whole man) may receive the things done in his body, according to that he hath done, whether good or bad: And the Lord Christ assures us (John. 5. 28, 29) *The hour is coming, in the which all that are in the Graves (Are there any other bodies in the Graves then the same bodies which were put into them) shall hear His voice;* *And shall come forth, they that have done good, unto the Resurrection of Life, and they that have done evil, unto the Resurrection of Damnation;* thus (in Matt. 25. 46) also Proved: us to elie a new tomes, ybod on

3. That by *Flesh and Blood* (in that place of Scripture above) is not meant the substance of *Flesh and Blood*; the parts of a Man's body (as now it is) But it is to be understood of the sinful qualities of Man's Nature (that are to be done away) as in other places, Rom. 7. 18, 24. Chap. 8. 1, 6, 7. Gal. 5. 17, 19, 24. *Flesh doth signify; or of naturall Flesh and Blood, of which the body is now composed and made up; as such, it is corruptable, and cannot enter into the Kindome of Heaven; and thus Paul expounds it, as in the latter clause of the same 50. versed* *Neither doth corruption inherit incorruption: That is, corruptable Flesh* and

and blood (or flesh and blood that bath the Seed and Principles of Corruption) shall never enter into the Kingdom of Heaven : such flesh and blood is unfit to wear the Crown of Glory ; as our Souls must be changed, before they can be fit for Glory, so also must our Bodies from their natural estate, to a spiritual : for at the Resurrection, our bodies shall not be raised natural, corruptible bodies ; but spiritual, incorruptible bodies, and as such they will be fit for Glory in the Kingdom of Heaven ; as its illustrated, ver. 52. *And the Dead shall be raised incorruptible, and we shall be changed :* but how ? the next verse, sc. 53. tells us, *This corruptible must put on incorruption :* Note [This] Mortal must put on immortality : well then, though the body of Man be now natural, corruptible, and mortal flesh and blood (and as such unfit for the Kingdom of Heaven :) But in the Resurrection the body will not be so ; for it will then be spiritual, incorruptible, immortal flesh and blood, and being so qualified, it will be fit to inherit the Kingdom of God.

Having thus Answered, I expected some return ; but they were all silent : Thereupon Capt. John Hubbard Sherrif, with the *Justices of Peace*, (as Representees of the Christian part of the Assembly) came forth towards me, and openly declared, *That they were fully satisfied with my Proofs and Answers :* The Quakers being thus regularly found Guilty of the whole charge ; the vast Assembly was forthwith peaceably dismissed.

L

READER.

READER;

I Have been earnestly Requested by some of the Lords People in these Islands, to make some Replies to three or four Erroneous Principles (not Discussed in the Disputation) Held and Professed by most Quakers; To wit,

1. That there is a state of perfect freedome from sin in this Life.
2. That the matter contained in the Scriptures, is not (1.) The Word of God. (2.) Nor the infallible standing Rule of Faith, and Life.
3. That the Soul in Man is God, in part, and so Infallible.
4. The denying of the Trinity : sc. three persons in one Deity.

These corrupt Principles maintained by most Teaching Quakers, I have (on Request as above) considered, and made some Replies to each particular distinctly, as in their order afore expressed.

1. Principle. That there is a state of perfect freedome from sin, in this Life; Alledging that the Scriptures do testifie the same: as Job 1. ver. 1, 8, 22. Psal. 37. ver. 37. & 39. 1. & 119. 5. Mat. 5. 48. Rom. 6. 18. & 8. 4. & 2. 15. Phil. 3. 15. Eph. 3. 19. Luk. 1. 6.

That I might herein give some satisfaction, I have considered the above-mentioned Scriptures, one after another in their asserted Order.

The first Scripture, Job 1. ver. 1, 8, 22. There was a Man whose Name was Job, and that man was perfect.

Reply to the 1st. verse. By Perfect here, we are not to understand a Legal perfection, such as Adams before the Fall; though it be contended for by the Teaching Quakers, and affirmed by them, as possibly attainable, yea, actually attained by many of their Friends in this Life: but the Spirit doth not in any one of these verses, express (no, nor intend) Job's perfection from all sin in this life: nor did Job so understand it, witness his own confessions, Chap. 9. 20. If I justifie my self, my own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse; That is to say, if I justifie my self, by the actings and expressions of my life, my Mouth wou'd condemn me: so, if I say, I am perfect in the thinkings and secret motions of my heart, it would prove me perverse (Caril in locum) and in Chap. 10. 6. Thou enquirest after my Iniquity, and searchest after my

sin : likewise in Chap. 42. 6. *Wherefore I abhor my self, and repent in dust and ashes* : but to put the word *Perfect*, in ver. 1. out of all doubt, it is explained in the 8th. verse above, *There was none like him in the Earth, a perfect and an upright man* : which referred to that Generation in which *Job* lived. So we read of *Noah*, Gen. 6. 9. *That he was a just man and perfect in his Generations* : in like manner consider *Job* in the time and age wherein he lived ; there was none like him in the Earth for Godliness and uprightness : hence for any man to infer, that either *Noah* or *Job* were *perfect* from all sin in this life, would be a miserable perverting of the places of Scripture : they being only perfect comparatively, i. e. in comparison of all other men, which lived in their Ages, and Generations.

And as for the 22d. verse. *In all this Job sinned not.*

Reply. These words are not to be taken in a *Quakers* sense (as if *Job* had been at any time without sin in this world) for, in the 11th. verse, he (*Job will curse thee to thy face*) : Satan was confident that *Job* would Blaspheme, by cursing God to his face : this Satan did promise to himself, and did undertake with God : which plainly interprets the words, *sc.* *In all this Job sinned not* : that is such a sin, (in thought or word) as to *Curse God* : he was not transported by passion or impatience, to *Reproach or Curse the Living God*, but gave him Glory, saying, ver. 21. *The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord* ; As to the phrase *perfect* above.

Q. j. If any of you say, as some Teaching *Quakers* have said ; *sc.* *That it was in the time of Job's affliction, when he said* ; *If I say that I am perfect, it will prove me perverse* ; but after his deliverance he was perfect without sin ?

Ans. This is wholly false : for the character given of *Job*, viz. a *perfect man*, was before his affliction ; for Gods commanding of him (as *perfect* and *upright*) was the occasion of the Devils desiring leave of God to afflict him, and of Gods grant, ver. 12. that his Word might be found true : upon the whole, observe in *Job*, Chap. 25, ver. 4. *How then can man be justified with God, or can he be clean, that is born of a Woman*. This *Question*, carrieth a strong denial, viz. it cannot possibly be, or it is impossible to be : as if *Job* had said, do but acknowledge that any one is born ordinarily of a *Woman*, and we may conclude him to be sinful and unclean, with (or in the sight of) *God*.

Second Scripture, Psal. 37. ver. 37. *Mark the perfect man, and behold the upright.*

Rep. *Upright*, in the latter clause, doth interpret, *perfect*, in the former, so then the *perfect man*, is the *upright* or *sincere hearted man* ; we read in *Jacobs* character, Gen. 25. 27, and *Jacob* was a *plain man* ; this phrase

phrase *plain man* here, is the same w^t *perfect man* in the Text above: a *plain man* and a *perfect man* (in a Scriptural account) are convertible terms, 1 Chron. 29. 9, 17. and do signify, a man that hath not a heart and a heart, or a double minded man, Jam. 1. 8. not a compound man, speaking one thing, and meaning another: It is also the same word, that is given to *Noah*, Gen. 6. 9. *He was perfect in his Generation*, or he was sound, upright, plain hearted with God: And it is that God spake to *Abraham*, Gen. 17. 1. *Walk before me and be thou perfect*; or sound, upright, plain, in thy walking before me: now, though *Job*, *Noah*, *Jacob*, *Abraham*, are said to be *perfect*; yet it is not to be found in the Scriptures, that God ever said of all, or any one of them (or of any other meer Saint) they were *perfect without sin in this world*: but the contrary is (as may afterwards appear) often found in Holy Writ: forasmuch as it is *sincerity* (or the Law written in the heart, Psal. 40. 8.) which is the *only Gospel Perfection*.

Third Scripture, Psal. 39. 1. *I said, I will take heed to my ways, that I sin not with my tongue: compare with Jam. 3. 2. If any man offend not in word, the same is a perfect man.*

Reply, Though *David* heedfully endeavoured circumspection, not to offend with his tongue, yet he sinned with it, Psal. 116. 11. *I said in my haste all men are Liars: yea, frequently did he offend with his tongue, in and about the matter of Uriah the Hittite.*

2. Might it be supposed, that *David* sinned not with his tongue, yet he might sin in thought; although, it be most true, which the Apostle *James* speaks above, sc. *If any man offend not in word, the same is a perfect man.*

Reply, 1. These words, Jam. 3. 2. in their litteral sense, denote a supposition. [*If*] *any man offend not in word*, that is, (as Dr. Manton in loc: faith) ‘ If there be such a man, who never spake a word untruly, nor unseasonably, nor uncharitably; a man whose words were always without vanity, and folly, without obscenity, rash Oathes, and Passion, speaking only known truths: if there be such a man, who at all times avoids the evils of the tongue, I will (as if the Apostle should say) make bold to call him a *perfect man*, such another as is not to be found among Mortals.

And thus *Moses* (by way of supposition) said unto the Children of *Israel*, Lev. 18. 5. *Which [If] a man do, he shall live in them*: here *Moses* proposeth an unlikely, yea, an impossible practice, under the word [*If*] *which if a man do* (But where is the Man, that can do the law of God, as exactly as he commands it to be done) implying, there’s not such a man to be:

found in the World; so here, If a Man offend not in word, the same is a perfect man, but such a *non offender* is not to be found, and consequently not a Man of a perfect tongue.

2. Some take the word [*Perfect*] for Upright, Sincere; that is to say, if a man offend not in word, he is perfect or upright, sincere without guile: those that are so are expressed by the Term *perfect*, as in *Psal. 37. 37.* afore noted: so in *1 Chron. 29. 9.* *With a perfect heart they offered willingly to the Lord*, compare ver. 17. *In the uprightness of my heart, I have willingly offered*: Again, we read in (*1 Chron. 12. 38.*) *All these (sc. an hundred and twenty thousand, ver. 37.) men of War, came with a perfect heart to Hebron*: surely he must have a Legion within him, that would interpret perfect, here, (referring to the hundred and twenty thousand men of War above) for a perfect freedome from sin.

4th. Scripture, *Psal. 119. 1.* *Blessed are the undefiled in the way, ver. 3. they do no Iniquity.*

Reply, The sixth verse following, explains the two foregoing verses (*sc. 1, 3. above*) *I ben shall I not be ashamed, when I have respect to all thy Commandments*: hence, ver. 5. The Prophet Wishes, *O, that my wayes were directed to keep thy Statutes*; furthermore he strongly affirms, *Psal. 39. 5.* *Verely, verely Man at his best estate, is altogether vanity*: Therefore he cries out, *Psal. 143. 2.* *Enter not into judgement with thy Servant, for in thy sight shall no man living be justified*: Now, if to be undefiled, and to do no iniquity: be to be understood in a *Quakers* sense; that is to say, strictly for an absolute freedome from all sin in heart and life: then *David* had excluded himself out of a blessed estate.

5th. Scripture, *Mat. 5. 48.* *Be ye therefore perfect, even as your Father which is in Heaven is perfect.*

Reply, The charge is only to be [*As*] perfect, not [*So*] perfect, let it be observed here, that [*As*] is only a note of likeness, or quality; in which respect, the meanest Saint upon Earth, is like his Father in Heaven, i. e. as to the likeness of Quality: for he hath of the same pure and perfect nature, being made partaker of the divine nature, *2 Pet. 1. 4.* And *Paul* exhorts the *Philippians*, *Chap. 2. 5.* *Let this mind be in you, which was in Christ*: the meanest Saint hath the same mind in reference to his new nature, that is in God himself: that is, he is like to God, who begetteth all his Children in his own likeness, *Eph. 4. 24.*

But in regard of the likeness of *Equality*, thus no man is like the Father or the Son, in the degrees of these perfect or pure Qualities: the most pure Saint is not *Equal* to God the Father, in this or that, or the other, which is infinitely pure and perfect in him; this interpretation is only proper to the Text of Scripture above, which speaks not of a perfection

fection from sin: though the Father be perfect from all sin; yet the Evangelist hath not asserted it in this place: and therefore deductions of freedom from sin (in the Saints of God in this life) cannot from thence be drawn nor rationally argued:

The Sixth Scripture, Rom. 6. 18. *Being then made free from sin.*

Reply. To be made free from sin, may not be understood of a freedom from a Being of sin in this life, but only of a freedom from the Reign and Dominion of Sin: As the Apostle explains it, in ver. 12. *Let not sin reign in your mortal bodies, and in ver. 14. Sin shall not have dominion over you:* that is, ye shall not be the Servants of sin, as it is implied in ver. 22. and so to be free from sin, is to be free from a voluntary subjection (in will or work) to the commanding motions of corrupt and sinful nature, ver. 16. Its most certain, it cannot be understood of a freedom from sin simply and absolutely, for in Chap. 14. 10. 7. The same Apostle chargeth sin, both upon the weaker and stronger Saints: *why dost thou judge thy Brother,* (this judging, was the sin of the weaker Christians: or why dost thou set at thy Brother, (this setting at nought the weaker Brother)) was the sin of the stranger Christians: well then, there can be no state of perfect freedom from sin in this life: As the same Apostle in the same Chapter hath inserted, ver. 7. *For he that is dead is free from sin.*

The seventh Scripture, Rom. 8. 4. *That the righteousness of the Law, might be fulfilled in us.*

Reply, [In us.] That is, in our nature in general (Heb. 2. 14. not in our particular persons, Rom. 8. 3. I have given a large return to the sense of this place of Scripture, in the dispute (pa's 15, 16, &c. where I do refer the Reader.

The eighth Scripture, Rom. 2. 14, 15. *For when the Gentiles which have not the Law, do by nature the things contained in the Law, these having not the Law, are a Law unto themselves: which shew the work of the Law written in their Hearts, and their Conscience also bearing witness, and their thoughts the main while accusing, or else excusing one another.*

Reply, There is naturally in all men (as such) a light of direction; two manner of wayes.

1. *By the Law written in their hearts;* (for which the Apostle is here express.) for when the Gentiles (meaning the unconverted Gentiles) which have not the Law, do by nature (of Natural Light) the things contained in the Law, these having not the Law (formally published or Preached to them) are a Law unto themselves, which shew the work of the Law written in their hearts, their conscience also bearing witness, &c. And as all have a light of direction, from the Law written in their hearts, or in the Book of natural Conscience, So also,

2. *They*

2. They have a light of Direction, from the Law of Creation, or from that which is written of God, in the Book of the Creature: And *Paul* makes this light, the ground of the righteousness of God, in that dreadful revelation of his wrath; Chap. 1. 18, against all ungodliness, and unrighteousness: yea, for this very reason; because, that which may be known of God, is manifest in them, (or to them, ver. 19. For God hath shewed it to them: the whole is, though all men have not a light of direction from God so powerful, as to change them, and make them holy (much less perfect without sin) yet they have a Light so clear and full, as is enough to make them guilty: And when they refuse to follow this Light of Direction, in the Book of the Creature, Chap. 1. 20. in doing what is right: then follows the second Light, *to wit*, the Light of conviction: their natural Consciences troubling them, or (as *Paul's* phrase is) their thoughts accusing them, because they have done that which is not right: which plainly argues the imperfection of sin, and not a perfection from any, (much less from all) sin, in Men, as Men.

The ninth Scripture, *Phil. 3. 15.* *Let us therefore, as many as be perfect, be thus minded.*

Reply. The word Perfect here, may not be taken, for a perfect freedome from sin: for *Paul*, ver. 12. saith (in effect) that he was not perfect from sin, which may appear by the 11th verse *If by any means, I might attain unto the Resurrection of the dead:* now, the estate which accompanies the Resurrection from the dead, excludes all sin, the Saints shall then be legally perfect: this, the Apostle aimed at, ver. 14. and used all means to accomplish, ver. 13. but he could not attain it, as he doth confess in the 12th verse *Not as though I had already attained, either were already perfect:* meaning, with that perfection from sin, which accompanies the Resurrection of the dead: so then, *Paul* doth not only deny himself to be perfect from sin, but withal infers, such an estate of perfect freedome, not to be attainable in this life, by any meer Saint; because it attends the Resurrection from the dead; which is sufficiently evidenced from the foregoing verses (he grants a Gospel, ver. 15. but denies a legal perfection, ver. 12. if so, then the phrase Perfect, in the 15th verse above, cannot be understood, (in a Quakers sense) for *Paul's* being perfect from sin; we may not affirm that of *Paul*, which he himself effectually doth deny, without manifest wrong to the holy Spirit.

Besides, the Term Perfect (let us, as many as be perfect) may be taken (as learned, judicious Authors have averr'd) for some ripeness, and growth in matters of Christianity; as in the Jewish Discipline, there were two sorts of Learners, Beginners, these did only exercise themselves in the first principles of religious matters; and while they were but endeavouring

feavouring Beginners, they were accounted weak, or imperfect in Christianity; then there were others, that had made some progress in, and attained to some growth in Christian matters learned, these were called strong or perfect (in comparison of the Beginners) Thus, Perfect is to be understood, in the 1 Cor. 2.6. Howbeit, we speak wisdom among them that are perfect: meaning, however imperfect weaklings are taken with inticing words of mans wisdom, ver. 4. accounting the Preaching of the Cross (Christ crucified.) Foolishness; yet, grown mortified Christians will discern wisdom and sublimity, in the plain preaching of Jesus Christ Crucified; and this sense, may be accommodated to this place of Scripture, Phil. 3.15. above.) As many of us as be perfect, i. e. such of us, as are no Beginners, or Learners, such as try experiments in Religion: But Perfect, such as have made some towardly progress therein, that have attained to some Gospel strength, ripeness, or growth in the blessed Doctrine of Faith.

Obj. But if any Teaching, Seducing Quaker, should say, *viz.* That by the word Perfect, as it refers to Saints in this world, it doth signify a perfect freedom from all sin?

Ans. 1. This was the lying Doctrine of the Heretical Cathariſt's, and now taught by Seducing Quakers; but nowhere owned in the Scriptures of truth; where is that Scripture to be found, which faith in so many words, *sc.* That this or that Saint, was perfect from all sin in this life; when it shall be shewen, it will be seriously considered.

2. Solomon makes a chalenge to all the World, Prov. 20.9. Who can say, *I have made my heart clean, I am pure from my sin*: that is, none can say it truly. (though some will say it bouldly) that any Saint of God in this life, is absolutely freed from the having of sin, which is evident from the confession of the most eminent Saints, 1 Joh. 1.8. If we say that we have no sin, we deceive our selves, and the truth is not in us.

But to this Scripture, the Quaker pretends an Answer, *sc.* that in v.10. the same Apostle saith, If we say we have not sinned, we make him a Lyar: Here hence, the Teaching Quakers do infer, saying, 'tis true, the born of God should lie, if they did deny themselves to have sinned, before they were in the new birth, but not after it, alledging, 1 Joh. 3.9. Whatsoever is born of God, doth not commit sin.

Reply. 1. The 10th verse above, *sc.* If we say, that we have not sinned, we make him a Lyar: by these words the Apostles intend, their having of sin after (as well as before) the new birth; for, observe the 8th. verse, If we (that is, we, who are in the new birth) say that we have no sin, we deceive our selves, and the truth is not in us: Note here, that the words in this 8th. verse are expressly of the present time; to wit, if we (not have

had no sin, &c. which doth most plainly prove, that the born of God have sin after (as well as before) their new birth.

2. As to the words alledged out of the 1 Job. 3.9. *Whosoever is born of God, doth not commit sin:*

Ans/w. 1. If the words should be understood in the Quakers sense above asserted: then the new birth would exclude the being of sin, in all the born of God: for the new birth agrees to them all, no one as well as to another; as the reason given is the same verse doth testify: *Because his seed remaineth in him, and he cannot sin, because he is born of God:* now the seed remains in all the born of God, as well as in any: well then, it must be meant of all Saints, or none. Now, if the Teaching Quakers should be so stark mad, as to affirm all Saints to be free from sin, the Scripture above, 1 Job. 1.8. will reprove their madness: for, if we (who are the real Saints, and born of God) say, that we have no sin, we despise our selves, and the truth is not in us: all men may see, that these words were spoken of and by such Saints, as had, ver. 3. fellowship with the Father, and his Son Jesus Christ: and yet they have certified, sc. if that we say, that we have no sin, &c.

Again, That the words in 1 Job. 3.9. cannot be meant of freedome from the nature and being of sin, in the born of God, but only of the Trade and Custome of sinning, which is explained in the foregoing 8th verse. *For the Devil sinneth from the beginning, &c. he hath never ceased to sin since he began, it hath ever been his trade or customary way;* thus so, the born of God cannot, for the course and custome of sin being broken, there's not now such a free correspondency between the Soul and Sin, as before Regeneration: this is the Character of the unregenerate, *They cannot cease to sin;* 2 Pet. 2. 14. But so the born of God sinneth not, (i. e. without cessation,) inasmuch as he is daily pleading (in his prayers) against sin, desiring strength, not only against, but victory over it: thus it was with Paul, Rom. 7.24. *O wretched man that I am, who shall deliver me from this body of death, sc. from this burden and bondage of inherent sinful corruption;* yea, all this, after he was most truly the born of God: It is therefore a manifest wresting of the above mentioned Texts, (sc. 1 John 1.10. in forcing them to say, that the born of God sinned, before they were in the new birth, but not after it.)

The tenth Scripture, Eph. 3.19. *That ye might be filled with all the fulness of God:* which (some say) excludes the being of sin in Saints.

Reply. 1. The phrase [Fulness] is to be expounded by a distinction, there being a double fulness; namely, of *Parts* and *Degrees*: for the first of these, we read, 1&.7.55. *But he (Stephen) being full of the Holy Ghost;* this respects the fulness of parts only; that is, he had some-
thing

thing of every Grace, though not a perfection of any Grace; An Infant may be said to be a perfect man, as it hath a perfection or fulness of parts, but not of growth and degrees.

2. The fulness of God, in respect of Degrees, is to be had only in Heaven above; And even there, the Apostle intends not equality (but quality) of fulness: that is, a divine and glorious fulness of or from God: so then the fulness of God above expressed, is to be understood of a fulness (not on Earth, but) in Heaven, which is the proper import of that place of Scripture: for, the Apostle prayes, that they [Might] be filled, &c. And so they should be in Heaven, but he asserts not, that either they were, or should be so filled in this life: the person is, because here, we know but in part, 1 Cor. 13.9,22. For now we see through a Glasse darkly, but then face to face, now, I know in part, but then I shall know, even as I am known! Therefore, the fulness of God above, doth not exclude the being of sin in this life.

The eleventh Scripture, Luk. 1.6. Walking (sc. Zecharias and Elizabeth his Wife, ver.3) in all the Commandments and Ordinances of the Lord blameless: here the Quakers think they are perfect Saints.

Reply, The word [Blameless] doth not (as the Quakers would have it) signify [Sinfess] before the Lord, but Rebukeless before men, in this World, no man can be so blameless, as to be sinless in the sight of God; 'tis true, we read, Numb. 23.21. He hath not seen iniquity in Jacob, that is, not with an eye of revenge, but pity: God saw iniquity in Jacob his people, but not so as to destroy them, which was the unwearied design & desire of Balack the Prince of Moab, ver. 17. in which sense, the not seeing of iniquity in Jacob, is only meant.

Indeed, at the glorious second coming of the Lords Christ, then the persons of the just shall be fully blameless before the Lord, as in 1 Cor. 1.8. That ye may be blameless in the day of our Lord Jesus Christ: in that day of Christ's coming in glory, the Saints shall be found of God in peace, without spot and blameless, 1 Pet. 3.4,14. but not thus in this life; nevertheless, I willingly grant, that Believers may walk in all the Commandments and Ordinances of the Lord, blameless, that is to say rebukeless, in regard of Men: this is verified by the Apostle, Phil. 2.15. That ye may be blameless, and harmless, the Sons of God without rebuke, in the midst of a crooked and perverse Nation, among whom ye shine as lights in the World: in which sense alone, Zecharias, and his Wife Elizabeth, were blameless: for Zecharias was so far from being perfect without sin, that he was found (at the very time, that the words above were uttered of him) guilty of the great sin of Unbelief, and for it was punished with dumbness, Luk. 1. 20. Behold thou shalt be dumb, and not able to speak, until the day that these things shall

shall be performed, because thou dost not believe my words.

Obj. Here the Quaker will be apt to say, But there is no sin charged upon Elizabeth; so that she might be perfect without sin?

An. 1. The phrase [Blameless] (on which the Quaker puts his whole stress) may refer to an Unbeliever, yea, to a persecutor of Jesus Christ of Nazareth, Phil. 3. 6. Touching the righteousness, which is in the Law, Blameless; even then, when Paul was ~~gracelss~~, he was blameless: this I have only noted by way, that Teaching Quakers may plainly see, that the word [Blameless] simply in its own nature, will be so far from proving perfection of Grace, that it will not prove any truth of Grace.

2. It will not therefore follow, that Elizabeth was perfect without sin, because there is no mention made of her sin; let it be well observed, that in the 6th verse above, They are both said to be righteous and blameless, even then when the best of them both, was guilty of actual sin: now, if the expressions of Righteous and Blameless, were applicable to Zecharias, when he was under sin; then the same expressions (sc. of Righteous and Blameless) will not argue her to be more free from sin, than her Husband, there being the same reason for the one, as for the other: to deny this, were to destroy the rules of right reasoning; besides, death took hold of her, as well as of him, which is the wages of sin, Rom. 6. 23.

3. If the Term Blameless, should prove Zecharias and Elizabeth (in their life time) sinless, or perfect without sin, it would prove the Scriptures of God sinful, (which to assert were Blasphemy,) for the Holy Scriptures do utterly deny such a blamelessness, or freedome from sin in Mortals; As in Eccles. 7. 20. For there is not a just man upon the Earth, that doth good and sinneth not: that is, that sinneth not in doing good: the Spirit doth say simply, that there is not a just man, that sinneth not, but a just man that doth good, and sinneth not: intimating, that in our most religious Actions, there is some mixture of sin; hence the Prophet, Isa. 64. 6. That all our Righteousness is as filthy rags; Noting to us, that no righteous work of ours is so pure, but there is some taint, and filth of sin cleaving to it, which without a Mediator (in the rigor of the Law) would be damnable: so then, though the action (as to the matter) be not sinful yet there is some sin in the Action: this difference is express, Exod. 28. 38 where the High Priest, is said, to bear the iniquity of the holy things; holy things in the matter of them, yet iniquity in the manner of performing them, Rom. 7. 18. How to perform that which is good I find not: here hence it is, that we read, 1 King. 8. 46. If they sin against thee, for there is no man that sinneth not: and again, 2 Chron. 6. 36. For there is no man that sinneth not: whence the Apostle James, Chap. 3. 2. For in many things we offend all; he saith, We, including himself, though an eminent Saint, and an Apostle

Apostle of great holiness; *All of us offend in many things, and many of us in all things*: likewise our blessed Lord and only Saviour, teacheth the choicest of Gods Children to pray unto their Father in Heaven, for daily and continual pardon of sin, *Mat. 6. 12.* There is in all true Believers, a cursed root of bitterness, which God doth mortifie, but not nullifie in this World; 'tis subdued, but not removed, 'tis cast down, but not cast out: though Grace makes the combat, yet death only makes the conquest over sin: as before I proceed to the *Quakers Second Principle*;

To wit, that all a-bulmed bro. Iodis did, and still doth, is, That the written Scriptures are not (1.) The Word of God, (2.) Nor the infallible standing Rule of Faith and Life.

*Repy. 1. W*hereas they say, *The written Scriptures are not the Word of God*: if thereby they mean the Scriptures, as expressed by humano tongues, or as written, or printed with ink and paper, by the art of the VVriter, or Printer; if so considered, we do not affirm the Scriptures to be the VVord of God: But as the *Written Scriptures* do declare the mind of God to us, so the matter therein contained, is the declarative VVord of God: as in *Heb. 1. 2.* God who at sundry times, and in diverse manners, spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken to us by his Son.

Qu. What hath the Son of God spoken, touching the Scriptures?

Ans. He tells us, that the Scripture is the VVord of God, *Mark 7. 13.* *Making the Word of God of none effect.* Here the Son of God, calls the fifth Commandment (in the written Scriptures) the VVord of God, and in *John 2. 22.* They believed the Scripture, the word which Jesus had said. Also *Ioh. 10. 34,35.* *And Jesus answered them, It is written in your Law, I said, ye are Gods: if he called them Gods, unto whom the word of God came, and the Scripture cannot be broken.* Note, in these Texts, our Lord and only Saviour, Jesus Christ, the Son of God affirms, that the VVord of God, is the Scripture, and that the Scripture is the VVord of God, as being convertible terms; that is, what is truly and properly spoken of the one, is also spoken of the other: for so it is with all propositions convertible.

Moreover, *2 Tim. 3. 16.* *All Scripture is given by Inspiration of God,* and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: that is, in the Righteousness both of Faith, and Life: And therefore as the Scripture is the VVord of God, so likewise it is the infallible standing Rule of Faith and Life.

It being evidently so : I need not stay, to shew you the excellency of any part of the Scripture, having pointed you at such an original of the whole, which adviseth you seriously to consider, what the Lord speaks to all such as they are : we read, *Numb. 15. 30* *The Soul that doth ought presumptuously (whether he be born in the Land, or a stranger) the same reproacheth the Lord : O how highly do you Teaching Quakers reproach the Lord, when you deny the Scriptures to be the Word of God) that Soul shall be cut off from the people* &c, but mark the ground and reason of it : *Because he hath despised the Word of God, ver. 31, and hath broken his Commandments : Note here, that the Lord concludes his word, and written Commandments to be one and the same thing, and thereupon the Lord passeth this heavy Sentence ; That Soul shall be utterly cut off, his iniquity shall be upon him : i. e. It shall never be forgiven him, (except God in mercy grant repentance for and from these dead works,) O ye Quakers, are you not herein, worse then the Egyptian Heathens, for they believeth the Word spoken to them by Moses, to be the Word of God, *Exod. 2. 29*. He that feared the Word of the Lord amongst the Servants of pharaoh, made his Servants and his Guests to flee into the Houses ; howbeit, they will think themselves either wronged or scared, if their Arguments be not considered.*

1. *Argument.* That which is the Word of God, dwells within, *Cel. 3. 16. Let the Word of Christ dwell in you richly, in all wisdom ; whereas that which you (meaning Christians) call the word, is the Scripture without.*

Reply. i. e. Is there any word asserted to be the Word of Christ, but the written word of Truth, whereof Christ is both the Author and Subject, if there be when it shall be shewen, it will be considered.

2. *The very phrase [Let] the Word of Christ dwell in you, denotes, that the Apostles words, are an Exhortation to get the Matter contained in the very Letter of the word of Christ, that it might dwell richly in them, getting heart acquaintance with the matter contained in the letter of the word of Christ, and that richly, so still increasing therein, that they might thereby be the better enabled, in the use of the duties of Teaching, Admonishing, and Singing of Psalms, in heart and voice, as its expressed and implied in the same 16th verse.*

3. Those duties and services, of Teaching, Admonishing, and Singing of Psalms, which are *Spiritual Hymns or Songs*, were to be done to the Lord, (as in the same 16th verse,) that is, to the glory of the Lord : Now there are no Duties and holy Services done thus to the Lord, which are not done in obedience to his Will ; but the Lord hath no other will (as a Rule of obedience) then his Will revealed in the written Scriptures

tures? There is nothing that doth please God in any act of Worship, unless he sees himself obeyed: hence, I may safely infer, that the Quakers Worship cannot be accepted of God, because it is not only without, but against the revealed Will and Rule of Obedience, This cannot with any Truth be gainsayed or denied.

1. Arg. The Written Scripture cannot be the Word of God, because it consists of Words.

Reply, 1. This Argument proves fully, that the Quakers are under the power of Satan, Act. 26. 11. grossly blind in, and ignorant of the inspired word of Christ: for in Scripture Language, Word and Words, are of the same signification: as for instance, Jer. 15. 16. thy Words were found, and thy Word was unto me: Jer. 36. 1, 2. This Word came to write the Words: Amos 8. 11, 12. hearing the Words: seek the Word: Numb. 15. 30. the Spirit calls the Commandments of God, consisting of many Words, the Word of God: and the many Words, which God Commanded Moses to speak to the Egyptians, Exod. 9. 20. is there called the Word of the Lord: Likewise our Saviour, Job. 2. 22. calls the Scripture, containing many words: and so also in, Job. 10. 35. to these places of Scripture, many more might (were there any need) be added, shewing that word in the singular, and words in the plural, are synonymous and of the same import in the Holy Scriptures, and therefore the cavil is idle and vain: I pass to the second part of this Principle, viz. That the written Scriptures are not the infallible standing Rule of Faith and Life.

2. Reply, This plainly argues an Evil and Unbelieving heart, in the revealed Truths of God: and destructive (as much as in them lies) to the great end of Divine Inspirations: For God purposely inspired holy men, not so much for their own sakes, as for this end; that what they writ and spake from Gods inspiration in the Scripture, might be the standing and infallible Rule for Faith and holiness of Life, in all succeeding Ages and Generations; and for this cause hath Paul recorded, Rom. 15. 4. For whatsoever things were written aforetime, were written for our Learning, that we through patience and comfort of the Scriptures might have hope: Note, That we, the Apostle Paul includes himself for one, that did learn of the Scriptures written afore time, as the only infallible Rule.

And thus was it also taken by our Lord Jesus Christ, Luk. 16. 29, 31. Chap. 24. 44 to 47. more especially in the hour of his Temptations, he kept his mind close to the written Word of God; the Scriptures penned by Moses, Dan. st. 16. to repel the Devil; saying, It is written, Mat. 4. ver. 4, ver. 7 ver. 10. with this sword of the Spirit, three times (as you see) the

the Lord Jesus Christ wounds the Devil; now doth the Lord Christ thus honour the written Scriptures: who are ye then, that dishonour the same: Notwithstanding, we will hear what they have (by way of Argument) to say for themselves, concerning this matter. Their

1. Argument, *The Scripture it self sends us to the Spirit for our Rule, Gal. 5. 16. Therefore the written Scripture is not our rule of Faith and Life.*

Reply, The Apostle in this Text exhorts the *Galatians* to walk in the Spirit, (sc. of Faith) I have not (as if Paul should have said,) forgot my former discourse concerning Faith, ver. 5. nor do I declare it, in persuading you to mutual love, ver. 14. and that he might be understood aright; he adds, *walk in the Spirit, and ye shall not fulfil the lusts of the flesh: for the Spirit of Faith, 2 Cor. 5. 13. Purifying the heart, Gal. 5. 15. 9. doth (by that means) not only relish occasional prejudices, or Lustful desires of revenge, but begets also a compposure of offences, and a healing of injuries, which are apt to arise from one Saint towards another: hence, the Apostle infers, walk in the Spirit, that is, (faith Calvin in loc.) be ye exercised therein, wrestle in Spirit against all prejudicial returns of the flesh, following the motions, sayings, and acting of the Rule of the Spirit, (which is the inspired word: for a Pet. 1. 2. 1. *Hymns of God speak as they were moved by the Holy Ghost,*) and in so doing (saith Calvin) ye shall not fulfil the lusts of the flesh (i. e. of corrupt sinful nature) as in the 16th. ver. above asserted: surely then, the Spirit of God doth not send us from the written rule, to a *Quakers* Spirit (their Idol-Light within) as the only infallible rule of Faith and Life.*

2. Arg. *The Spirit was before the written Scriptures, and therefore the Spirit in us, ought to be our Rule for Faith and Life.*

Reply, We know that Seducing *Quakers* teach, because the Spirit is antecedent to the Scriptures, therefore none can walk in the Scriptures, till they walk in the Spirit: the Consequent is as lame, as a Teaching *Quaker* is blind: however, it is granted, that the Spirit is antecedent to the Scripture, in respect of time, or as to the revelation of the Scripture, howbeit, the Scriptures are before the Spirit, in respect of aid & assistance, thus the Apostle, 1 Pet. 1. 12. *But unto us they did minister the things which are now reported unto you by them, that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven:* which Text of Scripture clearly shews, that the Holy Spirit (in respect of special help and assistance) is subsequent, to the Scriptural Gospel Preached: this receives further confirmation from the Prophet, Isa. 8. 20. *To the Law and to the testimony (the written word) if they speak not according to this word, it is because there is no light (or beam of the Spirit) in them;* fairly

fairly intimating that the Spirits walk (in a way of aid) is in the paths of the Scriptures ; and consequently no Christians can walk in the Spirit, unless he first walk in and by the Scriptures : Again, *Feb. 7. 33.* *He that believeth on me, as the Scripture hath said, but this spake he of the Spirit, ver. 89.* (sc. of the power and help of the Spirit) as subsequent to the Scriptures, and in *Luk. 3. 17.* *And as he (Christ) was Teaching, the Powers, (sc. the Spirit) of the Lord was present to heal them : likewise, Feb. 16. 23. When the Spirit of truth is come, he will guid you into all truth : that is into all Scripture Truth : so then, though the Spirit be antecedent to Scriptures, in regard of Revelation, yet in respect of aid, help and assistance (which is the matter in hand) the Spirit is subsequent to the Scriptures, and in this sense the *Holy Scriptures* are the infallible standing Rule of Faith and Life, *Rom. 1. 2. 2 Tim. 3. 15.**

34. Argument. *That there was a Rule of Faith and Life, long before the Scriptures were written : Therefore the written scripture is not the Rule of Faith and Life.*

Reply, This Consequence also is weak and infirm ; it doth not therefore follow, that the written Scripture is not our Rule, because there was a Rule before the Scripture was written : For, this is that which we affirm, sc. *That the matter contained in the Holy Scriptures, is the only infallible standing Rule of Faith and Life :* which matter now contained in the written Scripture, is the same with that which was before the Scriptures were written : for, when God revealed himself by visions, Dreams, &c. It was still the same Gospel matter, even the same that is expressed in the written word of the *New Testament* : There hath not been since the Gospel was Preached to *Adam* (*Gen. 3. 15.*) any increase of Gospel truths, in respect of essentials, but only in respect of explications : though the manner of conveyance is different then and now, yet the matter or Gospel Doctrines conveyed, is still the same : Tis true, from *Adam* to *Moses* (more than 2000. years) the People of God had no word written, yet they had a word given from God to be their Rule ; else, their Worship would have been (like a *Quakers*) *Will Worship*, A contrived, or devised Worship to pacifie or please God, he could never bear with, had not the Law of Sacrificing, and the like, been by Gods institution and appointment, the Lord would have rejected it : now, though Sacrifices (which typed out Christ) were offered before the Law of Sacrificing was written, yet not before the Law of Sacrificing was given : for, it was given from the beginning, as all other parts of worship were ; being carried from one to another by tradition, from the Fathers to the Children (as in the holy stories of the Patriarchs it doth appear) as it were from hand to hand, till at last the Law was written, and the Scriptures

penned by *Moses*, well then, though the Rule they had before, was not an institution written, yet it was an institution sent forth, & given by God himself, which Rule of Faith and Life then given, was (I say again, as to the matter therein contained) the same with the instituted Rule written; now then, all that ye Teaching *Quakers* have said, is no more but this, sc. That you deny this way of written Scripture, to have alwayes been the only way of Gospel-conveyance; and from thence, ye pretend to advance and extoll your unwritten Scripture, (that *I* & *I* light within) that thereby ye may the more craftily throw down the Scriptures inspired of God: surely, this Plot cannot be from the spirit of the true Christ, but from your own (as the Lord knows) blind, rotten and wicked spirit, which tells you, that you are no further bound to obey the written Scriptures, then your Light (that false Christ) within, shall make you willing to obey.

Arg. 4. *That the Spirit is not to be tried by the Scriptures, but the Scriptures are to be tried by the spirit, therefore the spirit (not the Scriptures) is our standing Rule for Faith and Life.*

Reply. The Father of lies, cannot make a greater lie, then that which is contained in this Argument: for it plainly makes the inspiring Spirit, and the inspired Scripture to be of different natures; which is contrary to the many Scriptures of truth afore asserted: there's not any *Quaker*, that hath to this day produced one Text of Scripture to make good this Argument: where is that place of Scripture to be found, which saith, the *Scriptures*, are to be tried by the spirit? doth not the spirit it self, require us *1 John 4. 1.* not to believe every spirit, but to try (not the *Scriptures*, but) the spirits, (i.e. spiritual gifts) whether they are of *God*? And how did the noble Elders at *Berea*, try the Spirit by which *Paul* Preached. The 11th. verse tells us, *It was by their searching of the Scriptures daily, whether these things were so;* it being an Article of Faith with them, that the written *Scriptures* were the Churches standing Rule for Faith and Life: and therefore, ver. 12, *Many of them believed,* sc. That *Jesus of Nazareth* was the true Christ and their only Saviour: surely, the Elders above, trying the spirit by the search of the *Scriptures* doth sufficiently prove, that the spirits are to be tried by the *Scripture*, and not the *Scripture* by the spirit: the end of *Gods* inspiring the *Scripture*, was that it might thereby be enabled to try the spirit; the spirit is so far from questioning or trying the *Scripture*, that it ever witnesseth for or against, as the *Scripture* witnesseth, being indited by the *Holy Ghost*, *2 Pet. 1. 21.* for that end, should the spirit of truth, witness otherwise then according to the inspired *Scripture*: (that is to say, if the spirit should witness one thing to be a truth in the *Scripture*, and another thing contrary to it in a mans Conscience)

science) the spirit should be divided against it self, it should be spirit of contradiction: for instance; the spirit witnesseth in the Scripture, *That the true Christ and our only Saviour was and is Jesus Christ of Nazareth, a man approved of God; who was taken by the Jews, slain and hanged upon a Tree, whom God raised from the dead the third day, and exalted to be a Prince and Saviour:* Thus the spirit witnesseth in the Scriptures, *Act. 2. 22, 23; Chap. 5. 30, 31, 34.*

But a *Quaker* pretends, that the spirit witnesseth in his Conscience, that there is a light within him, which is the true Christ and only Saviour; which is not the Man Jesus of Nazareth, which the Jews never slew, nor hanged upon a tree, nor was ever raised by God from a bodily death.

Again, The spirit witnesseth in the Scripture: That he is a Righteous man, who walketh in all the Commandments and Ordinances of the Lord, Luk. 1. 16.

But a *Quaker* pretends that the spirit witnesseth in his Conscience; that he is a righteous man, who forsakes all the commanded Ordinances of the Lord.

Now should we *Christians* be so weak and wicked, as to believe a *Quakers* pretended spirit in him, to be the spirit of God! (and not of the Devil) Should we not then be guilty of this dreadful Blasphemy: namely, of making the spirit of God, a spirit divided against it self, a spirit of contradiction (teaching lies in the Scripture) by witnessing therein the things above, (touching Jesus Christ, and his Ordinances) to be the truths; and other things contrary to them, for truths in a *Quakers* Conscience, or (as he calls it) in his tender part, this were to take strong & damnable delusions, for sacred and scriptural inspirations: that inspiration, which is either without the written word, or against it, is an hellish imposture: indeed, its no marvel, that the Teaching *Quakers* would have their spirit within, that Idolized light) to try the scriptures (not to be tried by them) for if they might herein prevail, (and withal get into the saddle) they would undoubtedly soon Arraign, Try, and Condemn the inspired Bible of God to Fire and Faggot: this conclusion may (without breach of charity) be grounded upon the scurrilous pens of some leading, Teaching *Quakers*, whom I might herein, (with their bold expressions) have declared (having them by me) but I feared the swelling of these contentions, and the discouragement that might thereby be given to the Reader.

By the way, I lay down this *Caution*: to wit, though the holy and blessed spirit of God, be above all tryal, yet there are spirits (even the spirits i. e. the spiritual gifts of all men) which must be submitted to tryal, whether they are of God, i.e. of the Book of God, 2 Cor. 34. 14. wherein

there is not any speech or passage, but the infinite wisdom of God hath thought fit to be recorded, as that which hath in it, somewhat for our instruction; even the Blasphemy of the Fool, which contradicts not only the truth, but the very being of God: which teacheth us this divine truth, That there are seven (that is, all manner of Abominations in the heart of Man: yea, we may draw useful instructions from the words of *Judas the Traitor*, after Satan had entered into him and filled his heart: not only so, but from the words of *Satan*, in his temptations and proposals unto *Christ*; much more may we from the sayings of *Holy men*, which are all material truths, from the inspiration of *God*, and therefore fit to try the Spirits, (or gifts of all men as above) which must be submitted to the tryal of the Scripture touch stone.

In the last place, perhaps some Teaching *Quakers* may say, sc. *We own the written Scripture, as a witness-bearer, or declarer of that light which is in Man.*

Reply. We deny the written Scripture, to be a witness-bearer to your Light within: for if the Scriptures of *God*, should bear witness to that gross piece of foolery (call'd Light within) it should witness it self to be no word of *God* a. *For*,

1. Your Idol-Light-within, saith, that the Soul of a Man is part of *God*, and no created substance. (*This will be debated in the next Head.*)

2. That the Light that is in every man, by natural generation, is the true Christ and only Saviour.

3. That the Sacred Oracles of *God* (the Scriptures of truth) are not the standing Rule for Faith and Life. (*but your unwritten Scriptures, that whimsical Light within you.*)

4. That this Light within, will bring men to an absolute perfection, a freedome from all sin in this life, and to Heaven also.

5. That the Lord Jesus Christ (though God-man blessed for ever) is not the Son of *God*, the Saviour of the World.

6. That the person of Christ is not in Heaven above, that it is Blasphemous to affirm that he is there.

7. That the Light within Man, is the true Scripture, and Word of *God*; even the everlasting Word: and therefore long before the written Scriptures: To this last, I will make some *Reply*.

Reply. Let this be granted, sc. That the Light in *Man* was long before the written *Scriptures*: yet the written *Scriptures* do declare a truth to us, more ancient then the oldest *Quaker*, or his Idol-light within him: namely, what the *Elohim*s spake each to other, saying, *Let us make Man*

in our own Images, Gen. 1. 26. And having made man, it tells us, what God said, sc. Be fruitful and multiply, ver. 28. And behold I have given you of every Tree bearing fruit, ver. 29. And God commanded the man, saying, of every Tree of the Garden, &c. Gen. 2. 16. Moreover the Scriptures tell us of divers things long before themselves were written: as with that (after the Fall) the Word of God was manifested to Adam and his wife, and likewise, that God manifested himself to Cain (by his word) three times, Gen. 3. 8, 9. and afterward that the Word of God came to Noah, and so to Abraham, and others.

Now (O ye Teaching, Seducing Quakers) I would ask you this Question: sc. Could your Light within tell you ought of all this, if the written Scriptures had not told it first?

And yet, you would fain make us believe, that your Light within is the true Scripture, and Word of God, even the everlasting Word: so that this most notorious lie, (the whimsie, called Light within) is the new devised ground of your Faith, and Religious Worship.

Oh, ye poor Soul deluded, and Soul-deluding ones: know assuredly, that this Doctrine of your beloved Idol-light in your own addle brains, is directly contrary to what the Lord Christ said to his Father, concerning his Apostles, Job. 17. 8. I have given them thy words, (word, ver. 14.) which thou gavest me, and they have received them, and have known surely, that I came out from thee, and they have believed that thou didst send me.

Note here, that the words which the Father gave to Christ, and Christ to his Apostles, they believed, and (so believing) Preached them to the World: the Substance whereof is in their written Gospel, and Epistles: which is to true Christians, the Word of God, and the ground of their Faith, but ye (Soul-deceivers) labour to dissolve this ground of our Christian Faith, because ye would lay a Foundation of your own humane Invention: sc. an un-bloody Light within, which Idolized Light, hath no more real blood in it, then there is in the Transubstantiated Bread of your Popish Brethren; wherein both ye and they do exactly agree, in one feigned blood-less Sacrifice for sin, which is evidently another Gospel, which stands under the doubled Curse of God, Gal. 1. 8, 9. which is further confirmed, Heb. 9. 22. Without shedding of Blood is no remission.

O read and tremble before the irrevocable decree of wrath and vengeance go forth: for without shedding of blood (sc. true humane blood) there is no remission, as above, and consequently the unavoidable curse of hell and damnation, doth attend a non remission, which leads me to the Quakers third Principle.

The third Principle, *That the Soul of Man is God in part, and therefore infallible.*

Reply, This titular Principle, consists of two parts; which shall be dealt with distinctly.

1. *That the Soul of Man is God in part:* Thus James Nayler (in his Book, *Love to the Lost*, page 58.) teaching fulness of light (or soul) within, in which fulness is (meaning the fulness of God in part) and John Tayne (in his Book of ten Epistles, page 71.) saith, *the soul of man is God in part*, who in page 3. renders this reason for it, because *the Soul is no created substance*; and John Lilborn (a late grand leading Quaker) in his Book of six particulars, page 16. he affirms, *That the Light in man, was the Light in God himself, in whom is no darkness at all*; referring to 1 Tim.6.16. *Who only hath immortality, dwelling in the light which no man can approach unto, which no man hath seen or can see, to him be honour and power everlasting.*

Reply, Although these words, do most plainly exclude any mere man from possessing God, in his essential nature: yet in page 15. he inferrs, *That the Light which is the infinite essence of God, is the living (or quickening) holy, tender part of man, the everlasting Word of God, by whom all things were made:* And in page 19. further saith, *It is the very Principle of true Religion:* consider now, if it be so, then it must be such a Principle to the Devils, and all damned creatures: for: as creatures, the everlasting word made them, and their Being, Life and Motion is in him; because he that is Being it self, is the bottom of the being of all created Natures, and consequently (according to John Lilbourn) the Light in man (which he calls the Everlasting Word) by whom all things are made, must be the principle of true Religion in the Devils and damned (O hellish Divinity & Doctrine) for even they (sc. the Devils & damned) live and move, and have their dependance upon the divine nature, or infinite essence of the Godhead, otherwise they would all fall to nothing by an annihilation.

Nevertheless, this is in a special manner to be noted, viz. Its one thing that the infinite essence thus possesseth men, devils and all things else, and another thing, for man (or any other creature) to possess the infinite Essence of God, to his happiness and blessedness; for, so man only possesseth God, according to his revealed will: but through the want of a right understanding of this special difference above stated, it comes to pass, that this untoward Generation Dream, the Light within them, to be God

God in part, and hence inferr, that the Soul is God in part here, and full in God hereafter ; for which they do pretend especially four Texts of Scripture, to wit, Gen 2.7. Eccles. 12.7. Alt. 17.27.28. 2. Pet. 1.4.

Reply, To the first Scripture, Gen. 2.7. *And the Lord God formed Man of the dust of the ground, and breathed into his nostrils the breath of life, and Man became a living Soul :* hence they argue, that the Soul (in this life) is God in part.

Reply, 1. It is to be noted ; That in the former part of the verse, we have the Creation of Adams body : *The Lord God formed Man*, that is he fashioned the outward and inward part of *Adam*, straight and upright, with all his outward limbs and lineaments in their due places, without ; and Veins, Arturies, Venticles, and Bowels in their due places within.

2. The Creation of Mans Soul is described, i. e. breathed into his nostrils, (which *Synecdochically* denotes the whole Man) the breath of life : Gods order herein is very observable ; sc. after the Lord had formed his body, he gives in (not himself in, but) from himself the Soul : here's the nature of Gods act [*Breathed*] it is spoken after the manner of men, for as God hath no hands to form, so nor mouth to breathe : so that hereby must be meant, Gods powerful Creation of his Body, and infusion of his Soul : which God doth as easily, as man breathes : But to the matter in hand ;

1. *The Divine Being is infinite and indivisible* ; therefore the Soul of man cannot be God, either in whole or in part.

2. The words being spoken after the manner of men : that is to say as the breath of Man, is not man in whole or in part, but only from him ; so the Soul being breathed, is only from God by infusion.

3. The Soul of Man was made after Gods Image, Gen. 1.26. *And God said, let [Us] make man in our* (sc. the Father, through the Son, by the Spirit) *Image, after our likeness*, i.e. in our Image, most like to (not the same with) us. It is an *Hebraisme*, noting a superlative Image, most like the *Trinity in Unity*.

This Image or likeness stands in representing God three wayes.

1. It is a made Image. 2. It is a true Image. 3.. It is very near and likely Image, which appears not only in the spiritual and immortal nature of it, but in rectitude of Mind, Will, Affections, Members, all pure and righteous, conformed to Gods will, Eph. 4.24. which evidently proves, that the Soul cannot be God the Creator, it being made as above, it must be a Creature, and consequently a created substance, and therefore not (after a *Quakers* gross and absurd manner of speaking) God in whole, or in part.

Again, When God breathed into Adams lively body, he breathed not him :

himself, because he was there before: for, God is in every thing excluded out of nothing, as before evidenced; whence, it undeniably follows, that into Adam's lifeless body, God breathed not himself, but mans reasonable Soul, which is mans proper form, and without it, Man is not a Man: So much for the first Scripture.

The second Scripture, *Eccles. 12. 7.* *Then shall the dust return to the Earth, as it was, and the Spirit shall return to God who gave it:* Hence, they argue, *The Soul of Man is God in part, for God is a Spirit.*

Reply, 1. Though God be a Spirit, yet every Spirit is not God; An Angel is a Spirit, *Heb. 2. 14*, but not God; so, though the Soul be a Spirit yet it is a made spirit, as afores observed; likewise hereunto agrees, *Isai. 57. 16.* *For the Spirit should fail before me, and the Souls which I have made: Souls are of Gods making, and therefore a created (not uncreated) substance;* besides, to say, that God is a Spirit, and the Soul of Man is a Spirit, therefore the Soul is part of Gods essence, is not only false but a most filly inference: for there is multiplicity of signification in words, and here lies the fallacy: *Spirit, sometimes signifieth God, Job. 4. 24. and sometimes the wind, Jonah 3. 8.* Now, its no good inference thence, therefore God and the Wind are the same: howbeit, here is some of a Quakers Divinity.

2. The scope and import of the Text it self above, excludes this their Interpretation: For.

1. When its said, the *Spirit shall return*, it notes, a passing from one place to another, which cannot be said of the *Essence of God*: for that being infinite, filleth all places at once.

2. To God that gave it: Now according to the Rules of right reason, the *Giver* and the *Gift* are distinct.

3. When the *Dust* (the body) returns to the *Earth*, then the *Spirit* (the *Soul*) shall return to *God*: that is, to *Gods only and alone disposing*, either to *Weal* or to *Woe*, for *Eternity*, according to what it hath done in *the body*, whether it be good or evil, *2 Cor. 5. 10.* in this tense it is, that the *Soul returns to God*; which *Truth*, the *Scripture* pointeth unto, as with the *singer*: in the examples of *Dives and Lazarus* (*Luk. 16.* and therefore to affirm, the *Soul returns to God*, as a part of *God*, is absurd and sinful with a witness: for it renders *God defective*, till the *Soul returns*, making him a *finite*, not an *infinite God*.

The third Scripture, *Act. 17. 27, 28.* *Though he be not far from every one of us: for in him we live, and move and have our being.*

Reply, I have already and fully granted, that the *Essential presence of God*, is in *Heaven and Earth*, and all *created natures*: yet I do herewithal say, though all *created Natures* are in *his*, and *his* in *theirs*; but yet his

uncreated nature, and their created natures are ever distinct and different; their finite and bounded, his infinite and boundless, not included in, nor excluded out of any thing; for God is infinitely beyond their beings, lives, and motions, where never any created nature was, nor ever shall be, otherwise he is not God infinite: furthermore, the very Text of Scripture above alledged, confutes their inference, for it expressly saith, *God is near to every one of us*, and gives this Reason for it; because in him, we live, move, and have our being: so then this very expression, sc. *That God is but near to us*, plainly shews, that he is not us, nor we him.

The fourth Scripture, 2 Pet. 1.4. *Whereby are given unto us, exceeding great and precious promises; that by these, you might be partakers of the divine Nature:* whence the Teaching Quaker doth conclude, that the infinite and indivisible Godhead, is divided into parts: thus senseless are they of the grossest absurdities.

Reply, 1. This place of Scripture, doth only signify, that the participation of the divine Nature, is by a reception of the promised multiplication of grace and peace, ver. 2. so that the Text asserts no more but this; namely, that they partake of the divine Nature, who are partakers of the grace and peace promised: these being divine qualities, are of a divine Nature, called the *Communion of the Holy Ghost*, 2 Cor. 13. 14. If this be the genuine and proper sense of the Text; how far is it from proving the Soul of man to be part of God; To clear this matter yet a little more, Consider,

2. The Divine Nature may be taken in a twofold sense; as

1. For the essential nature of God, which is, Rom. 1.20. *his eternal power and God head:* in this sense, the divine nature is infinite and indivisible; and as such, no man can partake of it.

2. The Divine Nature, may be taken, for the gifts, graces, and comforts of spirit, flowing from Christ man (in whom they are without measure, Job. 3.34) being daily given from him to his Members: now, it is in this last sense, that the Apostle Peter speaks of the Divine Nature above; and therefore not to be understood in a Quakers sense; for the Deity or Godhead, this twofold signification of the Divine Nature, being hid from the lost ones; causeth them to call the Soul (still the Idol-light) the Deity in part, no created substance: not discerning the hideous Blasphemies which attends this their Principle; for if the Soul of man be God in part, then the essence of God would be subject to change and passion; yea, which is worse, to sin, (for so the Soul of man is in this life) these Blasphemies are the unavoidable consequences, of the Souls being God in part: I pass this, and proceed to the second part of the Principle, to wit, a Quakers infallibility.

Reply, To the second part: a Quakers infallible Spirit within him, their spirit of infallibility, or infallible spirit, is grounded upon the *same* being God in part; but this hath been proved to be erroneous and highly blasphemous: the other is therefore of the same nature, (Epistles of the same block) yea, this their Principle of infallibility shews us, the rise and original of their Religion; I have long thought their infallible light within, to be no other then the Pope without: we may not think its for nought that there are so many exact resemblances between the Idol light, and the Idolatrous Pope: I shall give you some Instances,

1. The Pope takes upon him the power of Pardonning sin, making himself God and Christ: which power of pardoning sin, the Quaker ascribes to his Light within, calling it God and Christ.

2. The Pope affirms, that the Teachings, and Rules of direction, being believed in, and walked up unto, will make such Believers and Walkers Perfect, and bring them to justification and salvation, all which the Quaker doth affirm of the Light within, is being believed in, and obeyed.

3. The Pope teacheth, that his written Scriptures are so far to be obeyed, as they do agree with the infallible Spirit within him, just so, the Quakers teach, that they are no further bound to obey the Letter of the Scriptures, then the infallible, unerring light within, makes them willing to obey.

4. The Pope declares his *Apoeryphals* to be not only of equal verity with, but to exceed the Scriptures: even so, a Quakers Light within teacheth him to prefer his *Apoeryphal Quakerismus*, before the written Scriptures.

5. The Pope testifies, there is a nigher Doctrine (than the Scripture hath) to feed the Saints and perfect ones (meaning, his Church enlightening Traditions,) so saith the Quakers light within, that it hath a higher Doctrine, then the written Scripture hath any, to guid and feed the true Saints.

6. The Pope robs Christ of all his Offices.

1. Of his Kingly Office, in taking part of it to himself, by remitting sins, and making Laws to bind Conscience, both which a Quakers Light presumes to do, remitting sin, and binding Conscience by its laws.

2. The Pope robs Christ of his Priestly Office, for he doth dispose of it, giving to a Mass Priest power to offer a daily propitiation-Sacrifice: yea, that every Papist hath a piece of it within him, that thereby every one of them may satisfie the Justice of God for his sins, even by his own Merits within him; and for Christ's Mediatorship, as some of them do abolish it, so long Catholick doth the Man Jesus Christ to pray for Him, because each

Each one of them hath so much of the propitiatory Sacrifice dayly in them, as is necessary to satisfy the justice of God for their sins.

Of which robbery (in reference to Christ's Priestly Office) the Quakers are equally guilty : for, they give to their light (that *Mass-Priest*) within, a power to offer Sacrifice propitiatory dayly for sin; whereby they daily (in themselves) satisfy God's justice for their sins, even by their own internal merit ; and as for Christ's *Mediationship*, they have quite abolished it : For no Quaker desires the one *Mediator*, the Man Jesus Christ, 1 Tim. 2. 5. to pray for him.

3. The Pope rubs Christ also of his Prophetic Office : for this office, he assumes to himself : who (without the Scriptures) determines infallibly (by the pretended assistance of a Spirit of infallible light, lockt up in his own breast) all points of Faith and Life: which kind of Robbery (as to Christ's Prophetic Office) the Quakers have likewise assumed, who by their Light within (without the Holy Scriptures, or laws of the King thence derived) pretend to an infallible determination of all points concerning Faith and Life : here hence, we may safely infer, that a Quaker's Light, and *Rome's Pope* are coequal Antichrists.

This may further appear ; if the Terms and Title heretofore given to the Pope (as asserted by the Reverend Brightman, *Ken. 13. page 135, 136.*) be compared with those now given to the Light within, by *G. Fox* in his *Folio Book, The great Mystery, &c.*

The Terms and Titles which were given to the Pope (and imprinted by Brightman as above) are these : to wit,

1. Hear (saith Brightman) what *Barnard* saith, (sc. of the Pope) Thou art a great Priest, the Prince of Bishops, thou art the Heir of the Apostles, thou art Abel for thy primacy, Noah for thy Government, Abraham for thy Patriarchship, Melchisedech for thy Order, Aaron for thy Dignity, Moses for thy Authority, Samuel for thy judgement, Peter for thy Power, Christ for thine anointing, &c. (Book 2. Confid.)

Again, *Mark* (saith Brightman) how the Embassadors of the Empour of Sicily cry out to him (the Pope) lying groveling on the ground : O thou that takest away the sins of the World, have mercy upon us ; thou that takest away the sins of the World, grant us peace. As also, what *Simon Beginus* saith, speaking unto Pope *Leo*, in the Council of *Laterane*, *Scff 6.* Behold the Lion of the Tribe of Judah, the Root of David : we have waited for thee (O most blessed *Leo*) to be our Saviour : Unto this (saith Brightman) we may joyn *Cornelius* the Bishop of *Bipentum*, who laid open his blockishness, in wondring at the Beast, in the Council of *Trent* : with these words, The Pope is come a Light into the World, and men have loved darkness more then Light, every one that evil doth, hateth the Light, and cometh not to the Light. Hence

Hence Brightman infers; O, out upon you, ye Blasphemous Claw-backs, is it not enough for you to adorn the Man of sin, with the praises of the Saints, unless ye do also heap upon him, the praises which ye have robbed Christ of: it woud indeed render me too voluminous to set down herein all the pages, lines, and words, imprinted in the Foxes Book above named, concerning the Terms and Titles given by him (and other such seducing Authors) to the Light within; which are either numerically or specifically the same, with the Collections above given to the Popes: or if there be any difference (as to Terms and Titles of Blasphemy), the Fox's are the more horrid, upon the whole, let any good Christian judge, whether a Quakers Light within, be not (in good earnest) the Pope without. And so I pass to the fourth and last Principle aforesaid.

The fourth Principle, to wit, *A Quakers denying of the Trinity, or three persons in one Deity.*

Reply. It is by most judicious Christians acknowledged: *sc.* that three persons in one Deity, is so great a mystery, that it cannot be found out by natural reason, and no wonder for there are many things in nature, yea, in man himself, *Eccles. 13.5.* Thou knowest not the way of the Spirit, nor how the bones do grow in the womb of her that is with child, reason cannot reach the knowledge of this: Therefore (saith Mr. Carly) it is not to be admired, if man be at a loss about the incomprehensible nature of God: Howbeit, it may be to all rational Saints, sufficient to prove three persons in the Godhead, (though we cannot fully conceive how this should be: 1. *For, 1.* There is but one God, 1 Cor. 8.4,6. 2. In this one God, there are three [He's] that do Understand, Will, and Act, and these three are so distinguished, that the one is not the other: 3. And this Dr. Georges observation on *Deut. 6.4.* Hear O Israel, the Lord our God, is one Lord; the word [Lord] is twice in the Text, and (saith he) Printed in Capital Letters, purposely to notify, that the word [Lord] in the original, is *Jehovah*, and so he reads it, *Hear O Israel, Jehovah our Elohim, is one Jehovah.* Here is Trinity in Unity.

And we read that the Prophet, *Isai. 6.8.* Heard the voice of the Lord, saying, who will go for [Us,] this [Us] denotes more persons, then one: likewise in *Gen. 1.26.* the *Elohim* spake each to other, and said, let (us) make *Adam*: surely then, the Trinity cannot be as some dream, sc. distinctions and relations only: but reall existences in the essence of *Jehovah*: for distinctions and relations are such as cannot speak: but the *Elohim* spake each to other, as above noted.

Obj. If it be said, the plural number [Us] takes in all, as well as the number three?

Ans^r. It doth so; but when God hath determined plurality, to three, it is time then to settle, and to be certain, that there are no more, which is confirmed; Mat. 28. 19. Baptizing in the Name of the Father, and of the Son, and of the Holy Ghost: that is, to believe in, obey and worship the Father, in the Son, and the Holy Ghost: here you see, are three in the divine Nature, that do live, understand, will and act; and here, it is plainly revealed, that they are so distinct, that the one cannot be the other.

Indeed the Socinians (the Quakers Brethren in this thing) do deny the Holy Ghost to be a person; and say, It is the power, virtue, and efficacy of God the Father: if so then the Scripture above; Mat. 28. 19. must be read thus, Baptizing them in (or unto) the Name of the Father, of the Son, and of the virtue, power, and efficacy of the Father (to be believed in, obeyed, and worshipped) which sounds absurdly, utterly disagreeable to reason: But above all, it is inconsistent with the Scriptures of truth, as in Job. 1. 14. And the Word was made flesh, and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father: and in ver. 18. No man hath seen God at any time, but the only begotten Son, which is in the bosom of the Father, he hath declared him: and in John 14. 26. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name: These Texts of Holy Scripture do shew us, that the Father begets the Son, the Son is begotten of the Father, and the Holy Ghost proceeds from both: Furthermore, when the Lord Christ was Baptized, Mat. 3. 15, 16, 17. the Father was heard and not seen, the Holy Ghost (in the form of a Dove) seen and not heard: and Christ the Son both seen and heard: the Father, saying of Christ, this is my Son; and the Holy Ghost descending and lighting upon him, which is a most clear demonstration of their real and personal distinction: it will, I suppose, be said, that it should be so.

Again, in Job. 9. 7. For there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one: Now if they be three, then they must be (in some respect) more than one, and not the same; besides it argues weakness to quarrel the Phrase [Persons,] for as much as the [Person] doth Grammatically (tria necessaria sunt, ut aliquid persona dicatur) signify, first, second and third, which makes three, this only by the bye, for illustration rather than evidence: though we do not find this Phrasiology in the Scriptures, &c. Trinity of Persons: yet this is not a sufficient ground to deny it; for though we have not the words, yet having the things signified, in and by the words, it ought to satisfy a rational Saint: as for the things signified, the Texts above, are fair and plain: affirming there are three that bear Record (or witness) now to bear witness, is properly the office and act of a person, or persons.

Qu. Whether the Father, the Son, and the Holy Ghost, are declared as three distinct witnesses?

Ans^r.

Ans'w. Yes, that they are so may appear by the testimony of these Scriptures, Job. 8. 13. *I am one that bear witness of my self, and the Father sent me to bear witness of me, and Job. 14. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: here, we have the Father, Son, and Holy Ghost, witnessing; that is to say, the Comforter sent, the Son sending, and that from the Father, which proves them to be distinct witnesses, and by good consequence to be distinct persons: therewithal, let it be well observed, &c. To deny (as Teaching Quakers do) the Trinity of persons, in the unity of the Godhead; is, in down right terms, to deny that there is a God: for the Scripture inspired of God saith, *These three are one, Therefore to deny the Trinity, is to deny the Unity;* which is *Atheistical:* so much is *Ans'w.* to these questions of some of the Lords people in *Bermudas.**

With whom, I shall now (in a few words) leave my hearty well-wishing advice: beseeching them (and all the rest of the Lords People there) to be ever mindful of the Blessed Apostles resolution, *Act. 21. 13. I am ready to die for the Name of the Lord Jesus Christ:* a most gracious (as well as noble) resolution, and fit for every good Christians imitation: which is indeed, to lose then the standing against the *Gates of Hell*, by bearing witness to the holy Truth of God: *O let us rather burn, then bow to that Idol light,* which the *Romish* *Nebuchadnezzar* hath set up in Teaching Quakers: *O let us rather die for the Name of Jesus Christ of Nazareth,* then leave the *Mark of the Beast*, either within or on us: rather let us lose our heads from our shoulders, then renounce that *divine bread,* who is ascended up into the *Heavens above:* *O let us rather effuse our dearest blood,* and die glorious *Martyrs,* then live *Apostates* from, and die *persecutors* of *Jesus of Nazareth:* And for your comfort in courage, and herein, let us heartily learn the *Apostles inspired Lesson,* *Rom. 8. 37.* *In all these, we are more than Conquerors, through him that loved us.*

F I N I S.

